A Tho. Jones

COMMENT

UPON 1 Book 1657

Christ's last Prayer

In the Seventeenth of JOHN.

Wherein is opened,

The *Union* Beleevers have with God and Christ, and the glorious Priviledges thereof.

Besides many other Gospel Truths, there is also shewed,

1 *That the end why the Saints receive all glorious Grace, is, That they may be one, as the Father and Christ are one.*
2 *That God the Father loveth the Faithful, as he loveth Jesus Christ.*
3 *That our Savior desireth to have the Faithful in Heaven with himself.*
4 *That the happiness of our being in Heaven, is to see Christs Glory.*
5 *That there is much wanting in the knowledg of Gods Love, in the most able Saints.*
6 *That the Lord Christ lends dayly direction, according to the dayly need of his Servants.*
7 *That it is the desire, and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself, should be given to his faithful Servants.*
8 *That our Union, and Communion with God in Christ, is the top of our happiness in Heaven.*

By that Faithful, and known Servant of Christ, Mr. THOMAS HOOKER, late Pastor of the Church at *Hartford* in *New-England*; sometimes Preacher of the Word at *Chelmsford* in *Essex*, and Fellow of *Emmanuel* Colledg in *Cambridg*.

Printed from the Authors own Papers, written with his own Hand. And attested to be such, in an Epistle,

By { *Thomas Goodwin*, And *Philip Nye*.

London: Printed by *Peter Cole* at the sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1656.

Mr Hooker *On the Seventeenth of* John { *Being his Seventeenth Book, made in* New-England.

Tho: Davies

THE EPISTLE TO THE READER.

THE more eminent Matter of these Sermons, is *our mystical Union* with *God* and Christ; a Subject but rarely handled by *Divines*, and *then* but *overly* in comparison to what those other Benefits by Christ have been, that yet but flow from this, or do accompany it: So as any smal advance of Light into this Mystery, is highly to be valued, specially from so

good a Hand, or Heart rather, so deeply experienced, and acutely insighted, as was our Author.

This Head, though it lay in the Road of another Course of Ministry the Author held, namely, the opening the whol Work of the *Application of our Redemption*, in all the parts thereof (shortly to follow this into publick view, so far as he had proceeded in it) whereof this of *Union*, was designed one (as by his Draught, or Scheme of that Work to be Prefaced to the whol, appears) and accordingly should have been largely treated on, Subject wise, apart by it self in its due place and order. Yet whether it was that himself, fore-apprehending he might not live so long (as he did not) to arrive thereat in that Method (and yet withal considering the more special necessity of this Subject to this Age) he therefore did anticipate this miscellaneous Treatment of it, is not for us to say: only we may surely affirm, that our all-wise God (who disposeth of the *Gifts*, *Ministrati-*

ons,

ons, and *Operations* of, and by his faithful Servants) he foreſeeing all, ſecretly guided him to this Precurſory handling of it in this way of Comment upon the ſeven laſt Verſes of Chriſts laſt Prayer; which we may well ſuppoſe to have been intended by himſelf, but as a preliminary Eſſay of that more ample, and ſet Tractate on this Argument, he afterwards intended; becauſe he intermingleth therewith, Obſervations about other high, and glorious Goſpel Truths (whereof this Soyl, of al other Scriptures, muſt be ſuppoſed moſt fertile) as the Text did give occaſion.

And ſurely he was by the ſame Divine hand as ſpecially directed, both, *in his Choyce of this Scripture*, for his Ground unto this Subject; which being the Concluſion of Chriſts moſt ſolemn laſt Prayer, muſt be ſuppoſed to expreſs the very bottom of his heart, and what lay deepeſt therein, and therfore came forth laſt: As alſo in the *Occaſion* on which he choſe to preach theſe Sermons which was *then*, *when* this *Union* is deſigned to

be *ſealed up* to Beleevers more conſpicuouſly than in other Ordinances, namely, at the *Adminiſtration of the Lords Supper* and towards his latter end: conjunct with the Solemnization whereof, even among his Apoſtles, it was that Chriſt did pour forth this Prayer unto his Father before his Death. And indeed *he that is ſpiritual*, and reads theſe Explanations, will readily find, and muſt *acknowledg*, that he was proportionably raiſed and aſſiſted by a Goſpel Spirit, as the *Dignity* of the *Matter*, and *Solemnity* of the *Occaſion*, meeting in ſuch a Conjunction, did require; it being found in experience, that according to the elevation of the Occaſion, and Sublimity of the Matter diſcourſed of, the Holy Ghoſt raiſeth, and enlargeth the Spirits of an holy man of God, that is experienced in what he ſpeaks.

The true ſtating the Bounds, for kind, or degree of that *Union* with God, which the Saints are admitted to by God, is of great uſe and neceſſity *to this Age*; the Fate whereof, is erring either

on

on the right hand, or the left, in the greateſt Points of Religion, and in this Point, more groſsly and wretchedly than in any other, yea, and in the other (as may eaſily be obſerved) upon occaſion, firſt of a miſunderſtanding of this one, and particularly of ſome paſſages and Clauſes in this Prayer of our Lord, which here have paſſed the ſearch and diſcovery of our Author, as [*that they may be one as we are one, &c.*] which ſome have dared to interpret to be *Unity*, that is, *Union, to be oneneſs in Nature* with God himſelf; others to be at leaſt *a ſameneſs of Union* for kind, with that which the man Jeſus holds with the Natural Son of God; whereof one is a contradiction to the Nature of Creature, and Creator, as *Paul* hath ſet it, *Rom.* 1. 25: the other to Chriſts being Mediator and Head between God and us, *Of whom we* ARE *in Chriſt Jeſus*, who is that *one Lord*, and *we by him*; his Union therefore Primary, and Original; ours *Secondary*, and Derivative. Set but then, and keep the true diſtance between

between *God* and his Elect *as Creatures*, and between *Christ* and those Elect, as whose *all they are* from God, *is in and through Christ*; so as that the Creature can never be one in Nature with God, who alone is *blessed for ever*, and that the Saints shal never be *one Person* with the Son of God, *who is God blessed for ever*. And whatever Unions or Communions with God, are, or can be supposed to be next to these two, to be sure the Saints are, and shall be partakers thereof; for next to himself, and his Son, they are Gods Beloved, and the only beloved of him.

Besides, what Glory, & spiritual quickening our (Author giving the very *Life-meaning* of our Lord concerning this Union) an holy heart wil secretly, and suddenly find breaking in upon it, and it self inspired withal, in the reading: It wil together therewith confound, without speaking a word of set Confutation, all such lewd mistakes, which it is better to let sleep, and vanish into eternal darkness, and silence, than

to make mention of them.

And upon al theſe accounts, we have great boldneſs to commend theſe Sermons to the VVorld, withal aſſuring the Reader, *that they are all as they were penned under his own hand*: Praying with all earneſtneſs, that the holy Spirit of Chriſt, who dwelt in the Author ſo richly, and bleſſed his preaching of them with ſo much life and power; yea, that filled our Savior Chriſts heart firſt in his praying, and uttering theſe words; and then his beloved Diſciples ſo many yeers after in the penning of them, would graciouſly accompany this quickning and Heavenly Expoſition of them, to the hearts of al ſpiritual ſouls that read this.

June, 14. 1656. *Thomas Goodwyn,*
Philip Nye.

The Name of several Books printed by Peter Cole *in* Leaden-Hall, London, *and are to be sold at his Shop at the sign of the Printing-press in* Cornhil, *neer the* Exchange.

Mr. Hookers *Books that are printed.*

Eleven Books made in *New-England*, by Mr. *Thomas Hooker*, and printed from his own Papers, written with his own hand; are now Published in three Volums, two in Quarto, and one in Octavo, *Viz.* The *Application of Redemption* by the Effectual work of the word and Spirit of Christ, for the bringing home of lost sinners unto God. The first Book on 1 *Pet.* 1, 18. 19. The second on *Math.* 1. 21. The third on *Luk.* 1. 17. The fourth on 2 *Cor.* 6. 2. The fift on *Math.* 20. 5, 6, 7. The sixt on *Revel.* 3. 17. The seventh on *Rom.* 8 7. The eight on *John*, 6. 44. The Ninth on *Isa.* 57. 15. The Tenth on *Act.* 2. 37. The Last, *Viz.* Christs Prayer for Beleevers, on *John* 17.

There are six more Books of Mr. *Hookers*, now printing in two Volums.

Nineteen several Books of Mr. William Bridge, *Collected into two Volumes.* Viz.

1 The Great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office.

2 Satans Power to Tempt, and Christs Love to, and Care of His People under Temptation.

3 Thankfulness required in every Condition.

4 Grace for Grace; or, the Overflowing of Christs Fulness received by all Saints.

5 The Spiritual Actings of Faith through Natural Impossibilities.

6 Evangelical Repentance.

7 The Spiritual Life, and Inbeing of Christ in all Beleevers.

8 The Woman of Canaan.

9 The Saints Hiding-place in time of Gods Anger.

10 Christs Coming is at our Midnight.

11 A Vindication of Gospel Ordinances.

12 Grace and Love beyond Gifts.

13 *Scripture Light, the most sure Light*: compared with, 1. Revelations and Visions. 2. Natural and Supernatural Dreams. 3. Impressions with, and without Word. 4. Light and Law within. 5. Divine Providence. 6. Christian Experience. 7 Humane Reason. 8. Judicial Astrology. Delivered in Sermons on 2 *Pet.* 1. 19.

14 *Christ in Travel:* Wherein 1 The Travel of his soul. 2 The first

first and after effects of his Death. 3. His Assurance of Issue. 4 And His satisfaction therein. Are opened and cleered in three Sermons, on *Esay*, 53. 11.

15 *A Lifting up for the Cast-down*, in case of, 1. Great sin. 2. Weakness of Grace. 3 Miscarriage of Duties. 4. Want of Assurance. 5. Affliction. 6. Temptation. 7. Dissertion. 8 Unserviceableness. 9. Discouragements from the Condition it self. Delivered in thirteen Sermons on *Psalm*. 42. 11.

His Four Sermons concerning

16 Sin against the Holy Ghost.

17 Sins of Infirmities.

18 The False Apostle tried and Discovered.

19 The Good and means of Establishment. And the great Things Faith can Do, and Suffer.

Eleven Books of Mr. Jeremiah Burroughs *lately published; also the Texts of Scripture upon which they are grounded.*

1 The Rare Jewel of *Christian Contentment*, on *Phil.* 4. 11. Wherein is shewed, 1 What *Contentment* is, 2 It is an Holy Art and Mystery, 3 The Excellencies of it, 4 The Evil of the contrary sin of Murmuring, and the Aggravations of it.

2 *Gospel Worship*, on *Levit.* 10. 3. Wherein is shewed, 1 The right manner of the Worship of God in general; and particularly, In Hearing the Word, Receiving the Lords Supper, and Prayer.

3 *Gospel Conversation*, on *Phil.* 1. 17. Wherein is shewed, 1 That the Conversations of Beleevers must be above what could be by the Light of Nature, 2 Beyond those that lived under the Law, 3 And suteable to what Truths the Gospel holds forth. To which is added, *The Misery of those men that have their Portion in this Life only*, on *Psal.* 17. 14.

4 A Treatise of *Earthly Mindedness*, Wherein is shewed, 1 What Earthly mindedness is, 2 The great Evil there of, on *Phil.* 3. part of the 19. Verse. Also to the same Book is joyned, A Treatise of *Heavenly Mindedness and Walking with God*, on *Gen.* 5. 24. and on *Phil.* 3. 20.

5 An *Exposition*, on the fourth, fifth, sixth, and seventh Chapters of the Prophesie of *Hosea*.

6 An *Exposition* on the eighth, ninth, and tenth Chapters of *Hosea*.

7 An *Exposition* on the eleventh, twelfth, and thirteenth Chapters of *Hosea*, being now compleat.

8 The *Evil of Evils*, or the exceeding Sinfulness of *Sin*, on *Job*, 36 21.

9 Precious Faith, on 2 *Pet.* 1. 1.

10 Of Hope, on 1 *John.* 3. 3.

11 Of Walking by Faith, on 2 *Cor.* 5. 7.

Eleven several Books, *by* Nich. Culpeper, *Gent. Student in Physick and Astrology.*

1 The *Practice of Physick*, containing seventeen several Books. Wherein is plainly set forth, The *Nature*, *Cause*, *Differences*, and Several Sorts of *Signs*; Together with the *Cure* of all Diseases in the Body of Man. Being chiefly a Translation of *the Works* of that Learned and Renowned Doctor, *Lazarus Riverius*, now living; Councellor and Physitian to the present King of *France*. Above fifteen thousand of the said Books in Latin have been Sold in a very few Yeers, having

ving been eight times printed, though all the former Impressions wanted the *Nature*, *Causes*, *Signs*, and *Differences* of the Diseases, and had only the Medicines for the *Cure* of them; as plainly appears by the Authors Epistle.

2 The *Anatomy of the Body of Man*, Wherein is exactly described, the several parts of the Body of Man, illustrated with very many larger Brass Plates than ever was in English before.

3 A Translation of the *New Dispensatory*, made by the Colledg of Physitians of *London*. Whereunto is added, The *Key to* Galen's *Method of Physick*.

4 The *English Physitian Enlarged*.

5 A *Directory for Midwives*, or a *Guide for Women*. Newly enlarged by the Author in every sheet, and Illustrated with divers new Plates.

6 *Gal.n's* Art of *Physick*, with a large Comment.

7 A *New Method* both of studying and practising Physick.

8 A Treatise of the *Rickets*.

9 Medicaments for the Poor, or Physick for the Common People.

10 Health for the Rich and Poor, by Diet without Physick.

11 *Riolanus* Anatomy, in which (with the Anatomy) is exactly described 1. The Diseases incident to every Part of the Body of Man. 2. How the Diseases are Seated in each Part. 3. The Cure of each Disease as it's seated in that Part.

A Godly and fruitful *Exposition*, on the first Epistle of *Peter*. By Mr. *John Rogers*, Mister of the word of God at *Dedham* in *Essex*.

The Wonders of the *Load-stone*. By *Samuel Ward* of *Ipswitch*.

An *Exposition* on the Gospel of the Evangelist St. *Matthew*. By Mr. *Ward*.

Clows Chyrurgery.

Marks of Salvation.

Christians Engagement for the Gospel, by *John Goodwin*.

Great Church Ordinance of Baptism.

Mr. *Love's* Case, containing his Petitions, Narrative, and Speech.

Vox Pacifica, or a perswasive to peace.

Dr. *Prestons* Saints submission and Satans Overthrow.

Pious Mans Practice in Parliament Time.

Mr. *Symsons* Sermon at Westminster.

Mr. *Feaks* Sermon before the Lord Major.

Mr. *Phillips* Treatise of Hell.

——— of Christs Genealogy.

Eaton on the Oath of Allegiance and Covenant, shewing that they oblige not.

A Congregational Church is a Catholick Visible Church. By *Samuel Stone* in *New England*.

A Treatise of Politick Powers, wherein seven Questions are Answered, 1. Whereof Power is made, and for what ordained. 2 Whether Kings and Governors have an Absolute Power over the People. 3 Whether Kings and Governors be subject to the Laws of God, or the Laws of their Countrie. 4 How far the People are to obey their Governors. 5 Whether all the people have, be their Governors. 6 Whether

is

it be Lawful to depoſe an evil Governor. 7 What Confidence is to be given to Princes.

The Compaſſionate Samaritan.

Dr. *Sibbs* on the Philippians.

The Beſt and Worſt Magiſtrate. By *Obadiah Sedgwick.*

The Craft and Cruelty of the Churches Adverſaries. By *Matthew Newcomen.*

A Sacred Penegerick. By *Stephen Martial.*

Barriff's Military Diſcipline.

The Immortality of Mans Soul.

The Anatomiſt Anatomized.

King *Charls* his Caſe, or an Appeal to all Rational Men concerning his Tryal.

Mr. *Owens* ſtedfaſtneſs of the Promiſes.

A Vindication of Free Grace; Endeavoring to prove, 1 That we are not elected as holy, but that we ſhould be holy; and that Election is not of kinds, but perſons. 2 That Chriſt did not by his Death intend to ſave all men, and touching thoſe whom he intended to ſave, that he did not die for them only, if they would beleeve, but that they might beleeve. 3 That we are not juſtified properly by our beleeving in Chriſt but by our Chriſt, beleeving in him. 4. That which differenceth one man from another, is not the improvement of a common ability reſtored through Chriſt to all men in general, but a principle of Grace wrought by the Spirit of God in the Elect. By *John Pawſon.*

Six Sermons preached by Doctor *Hill.* Viz.

1 The Beauty and Sweetneſs of an Olive Branch of Peace, and Brotherly Accommodation budding.

2 Truth and Love happily married in the Church of Chriſt.

3 The Spring of ſtrengthening Grace in the Rock of Ages Chriſt Jeſus.

4 The ſtrength of the Saints to make Jeſus Chriſt their ſtrength.

5 The Beſt and Worſt of *Paul.*

6 Gods eternal preparation for his Dying Saints.

The Biſhop of *Canterbury's* Speech on the Scaffold. The King's Speech on the Scaffold.

The Magiſtrates Support and Burden. By Mr. *John Cordel.*

The Diſcipline of the Church in *New England*, by the Churches and Synod there.

A Relation of the *Barbadoes.*

A Relation of the Repentance and Converſion of the *Indians* in *New England*; By Mr. *Eliot*, and Mr. *Mayhew.*

The Inſtitutes of the Laws of *England*, by *John Cowel.* Octavo.

A deſcription of the Grand Signiors *Seraglio*; or the Turkiſh Emperors Court. By *John Greaves.* Octavo.

The reigning error Arraigned at the Bar of Scripture, and Reaſon. By *Franſcis Fulwood.* Octavo.

The ſtate of Future Life. By *Thomas White.* Twelves.

The Royal and delightful Game of *Picquet*, written in French, and now rendered into Engliſh. Octavo.

De corpore Politico: or, The Elements of Law, moral, and politick. By *Thomas Hobbs* of *Malmſbury.*

The *London* Diſpenſatory in Latin in Folio.

The *London* Diſpenſatory in Latin in Twelves.

The Parliament Fair.

These ſeveral Books of Phyſick and Chyrurgerie will ſhortly be printed in Engliſh.

Riverius Obſervations, with fifteen hundred and ſeventie other Hiſtories and Obſervations of other men.
Riolanus Anatomy.
Bartholinus Anatomy.
All the Works of *Daniel Sennertus.*
The *Idea of Practical Phyſick*, being a compleat Body of Phyſick.
And all *Fernelius* his Works.

Franciſci Tayleri, Capitula Patrum: Hebraicè & Latinè edita. Una cum Annotationibus ſenſum locorum difficilium Exprimentibus.

Franciſci Tayleri, Lamentationes Jeremiæ vatis, Denuo è fontibus Hebraicis tranſlatæ, cum Paraphraſi Chaldaica, Maſora magna & parva, & Commentariis Rabbi Shelomoh, Jarchi & Aben Ezræ, è Buxtorfii Bibliis magnis excerptis.

Mr. *Burroughs*, on 1 *Cor.* 7 7. and 18, 19. 29. And fifty nine Sermons on *Matthew*, 11.28,29,30. Are Printing.

The Contents of Mr. *Hooker's* ſeventeenth Book, made in *New-England.*

JOHN, 17. 20.

Page

CHriſt's Prayer as a Mediator. 1
The excellency of that Prayer 2
The Parts of it
1 For himſelf, to verſe 6. ib.
2 For his Servants ibid.

DOCT. 1.

The firſt eſpecial ſcope of prayer, ſhould be for

Page

ſuch things as do more eſpecially concern us. ibid.

The Subjects of our Saviors prayer, are ſet forth two waies 3
1 *From their Quality*, They ſhal beleeve. 4
2 *From a compariſon of equality, not only for the Apoſtles, but*

Page

but for all 4
For Explication; there is no difficulty in the words, but what is meant by their Word. ibid.
That is the Gospel which they preached ibid.
Their word opposed to two things ibid.
1 *To the Law* ibid.
2 *To the Doctrines of men* 5

DOCT. 2.

The word of the Gospel, is the only ordinary means to work Faith. ibid.
Reas. 1. ibid.
Reas. 2. 7
Reas. 3. ibid.
Use 1. *Of Terror.* 8
Use 2. *For Instruction, and Comfort.* 9
Use 3. *Examination* 10
Use 4. *Exhortation* ibid.

DOCT. 3.

Saving Faith hath the Lord Jesus for its Object. 11
The Second thing is, The Comparison of equality ibid.

DOCT. 4.

The Interceding prayer, or Intercession of our Savior, doth alike respect all. 12
Christs Intercession was intended for al Beleevers alike. ib.
Three things opened
1 *The Nature, and manner of Christs Intercession* 13
2 *The works and vertue of it.*
3 *The Reasons of the Point.* ibid.
Quest. *What are those spiritual affairs of ours?* 14
Answ. *They appear in three Particulars* ibid.
The Reasons are three. 16
1 *Because Christ indifferently undertook to be our Mediator* ibid.
2 *Because it is common to all alike* 17
3 *Because it is necessary to all alike* ibid.
Use 1. *For Instruction* ibid.
Use 2. *For Direction* 19
Use 3. *Consolation* ibid.
Use 4. *Terror.* 20
Use 5. *Exhortation to Beleevers* 21

DOCT. 5.

Christ hath especial care of such as shal be Beleevers even in the worst condition of their Unbelief. 22

Page

See this made good in some particulars, 1. *In the several degrees of it.* 2. *The Reason.* 3. *The Use.* 23

The vertue of Christs prayer appears in five particulars. ibid.

The Reasons are three

1 *From the soveraignty of Gods will* 28

2 *From the Riches of Gods mercy in Christ* ibid

3 *It is the scope also of Christs coming* ibid.

Use 1. *Of Instruction* 29

Use 2. *Matter of admiration.* 31

Christ's Prayer for Beleevers.

Ver. 21: *That they all may be one, &c.* 35

The Exordium ibid.

The things Christ praies for, referred to two Heads 36

1 *Concerning their spiritual welfare here* ibid.

2 *For the top of their Glory in another World* ibid.

That which Christ begs for, is that they may be all one 37

This is, first propounded

Secondly, amplified by four several Circumstances ibid.

DOCT.

The chief priviledg of the Saints, is from Christs prayer, that they may be all one 38

Enquiry

1 *Of what kind of Unity our Savior speaks* ibid.

2 *What that Unity is* ibid.

Answ. 1. *Negatively*

2. *Affirmatively*

Unity of Love is not the chief aim of the Text, proved negatively by two Reasons. 39, 40

2 *Affirmatively*

Here is meant the unity of that spiritual Relation, which they have to Christ, and in him to God ibid.

Two things to be unfolded to shew wherein this Unity consists 41

1 *How the Son is one with the Father* ibid.

2 *How the Saints must be one in them* ibid.

Four short Conclusions to express them by 41, 42, 43.

The

Page
The Sum of all that hath been ſaid 44
The Reaſons
Reaſ. 1. Our Union with God the Father, was the next end intended by Chriſt in the great work of Redemption. 45,46
Reaſ. 2. This work being ſavingly made good upon the ſoul, makes way for the enlarged expreſſion of the fruits of Holineſs 49
Uſe 1. Of Inſtruction 50
Uſe 2. Of Comfort 51
Uſe 3. Of Exhortation 54

Verſ. 21. — That the world may beleeve that thou haſt ſent me. 56

The words opened ibid.
Two particulars in the words 57
1 Chriſt is ſent by God the Father ibid.
2 God will have this beleeved by the Ungodly ibid.
Three things to open the phraſe 58
1 What the weight of the phraſe carrieth ibid.
2 In what regard our Savior is ſaid to be ſent ibid.
3 Wherein this ſending lies ibid.
Uſe 1. Matter of wonderment 64
Uſe 2. For Comfort 65
Uſe 3. For Direction ibid.
Three things to be done. 66
For Explication enquire
1 What is meant by the world. 67
2 How they are ſaid to beleeve ibid.
3 What they beleeve in the ſending of Chriſt ibid.
Wicked men are called the World, from three things
1 Becauſe the god of this world ruleth in them ibid.
2 They are acted by the ſpirit of the world 68
3 They take contentment in the things of the world ibid.
Uſe. To diſcover our own condition 69
Queſt. What is this Faith? 72
Anſw. It includes two things mainly ibid.
1 It is a humane faith that grows from force of argument ibid.
2 The evidence of this truth carrieth a controll with it. ib.
Queſt. 2. What the World ſhal thus beleeve concerning Chriſts

Page

Christs sending 73
Answ. Our Savior looks at three things ibid.
Three Reasons of this 74
Use, Of Exhortation. 76

Verse 22. *And the glory which thou hast given me, I have given them, &c.* 77

Three things to be attended here
1 What it is our Savior hath received ibid.
2 What it is he doth communicate ibid.
3 The End why ibid.
Two words opened touching the former ibid.
1 What is meant by Glory.
2 How Christ is said to receive it ibid.
1 Glory signifies Gods incommunicable propertie 78
2 Glory is taken for Grace ib.
Hence we learn
1 How to judg of true Glory 79
2 We see the way to walk, if we desire to be glorious 80
Quest. 2. How our Savior receives this 82

Page

Answ. As man, by gift ibid
1 It is given by Grace of personal Union ibid.
2 It is given by way of Covenant 83
1 Our Savior received all most glorious Grace in a most eminent manner. 84
2 He hath it out of measure. ibid.
3 Without alteration 85
Use 1. Of Examination 86
Use 2. Of Comfort to the Saints 87
Use 3. For Direction ibid.
II. What Christ gives to the Saints. ibid.
1 The Saints share in a like glorious Grace ibid.
2 They have it by gift from our Savior ibid.
The first Truth made good by four Particulars 88
1 This Grace is inward and spiritual ibid.
2 This impression of Grace is universal ibid.
3 They partake of all perfections of these kinds 90
4 They share in the immutability of Grace ibid.
2. They receive this by Gift 91
For the Saints in Adam forfeited
1 This Glory ibid.
2 They

Page

2 They have nothing of worth to purchase it 91
3 They cannnot receive it otherwise than by gift 92
Object. Our Savior is bound to do this by Covenant. ibid.
Answ. affirmatively: He is so bound ibid.
Quest. But why did the Lord so engage himself? ibid.
Answ. Of his free Grace ibid.
The Reasons of both Particulars together. ibid.
1 Taken from the proportion between the first and second Adam 93
2 Christs Humane Nature received this Grace for that end ibid.
Use. This gives heavy evidence against wicked men 94
1 Against all Hypocrites 95
2 Against those that please themselves with the apprehension of some Grace 96
Use 2. Of Instruction ibid.
Use 3. Matter of Thankfulness 97
Use 4. Exhortation ibid.
The way lies to Christ in four things ibid.

DOCT.

The End why the Saints receive all glorious

Page

Grace from Christ, is this, That they may be one, as the Father and Son are one 99

Two Questions answered. 99, 100
For the opening, do three things 102
1 Recal what this oneness is. ibid.
2 How this oneness, and glorious Grace differ ibid.
3 The Reasons of the Point. ibid.
The choicest of all Graces ought in special manner to be improved 105, 106
Use 1. Of Reprehension 107
Use 2. Matter of great Comfort ibid.

Verse 23. I in them, and thou in me, &c. 109

The words opened ibid.

DOCT.

Christ in special manner by his spiritual Presence, is in the Faithful 111

The Contents.

Page

Three things here opened.
1 *In what respect Christ is said to be in his* 111
2 *What kind of presence this is* ibid.
3 *After what manner communicated* ibid.
Use 1. *Caution to all, especially to the wicked* 117
Use 2. *To desire the fellowship of the Faithful* 118
Use 3. *Tryal of our selves.* ib.
Use 4. *Shews the excellency of the Saints, in their meanest condition* 122
Use 5. *Matter of Comfort.* 124
Use 6. *Of Humiliation* 125
Use 7. *Of Admiration* 126
Use 8. *Of Exhortation* ibid.
1 *To be affected with the presence of such a Guest* ibid.
2 *To entertain him suitably* 127
This is performed in four things ibid.

Thou in me.

1 *The Father is in the Son.* 129
2 *The subsistance of the Father in the Son, is the original whence the Saints come to be one with the Son, and the Father* ibid.
The Nature of this, is opened in three things 130

Page

1 *The ground whence this Inbeing proceeds* ibid.
2 *The ready way to apprehend the Nature of it right ly* ib.
3 *How it may be attended in our Savior, as God and Man* ibid.
The first expressed in two Conclusions ibid.
The second made good in four Particulars 131
Three things for Explication of the third 134
This manner of existing appears in the Humane Nature in a three-fold regard,
Viz. Of { *Union.* *Mission.* *Operation.* ib.
The In-being of the Father in the Son, is the first rise whence the Unity of the faithful with the Father and the Son, is perfected. 137
The Doctrine opened ibid.
1 *Recal what this oneness is.* 139
2 *How it's perfected* ibid.
This Imperfection lies in three things 140
1 *In the unsoundness of our spirit* ibid.
2 *Crossness to the power of the Spirit* 141
3 *When the soul will joyn any thing*

Page

thing with Christ 142
Use 1. For Comfort 143
Use 2. For Exhortation 144

Ver. 23. That the world may know that thou hast sent me, and loved them, as thou lovest me. 145

The words contain a double end of this Dispensation. ib.
1 That the world may know thou lovest me ibid.
2 That thou lovest them as thou lovest me ibid.
Three Particulars to open. 146
The first opened, as chiefly intended 147
That passage of John, 3. 35. The Father loveth the Son, is, 1 Opened.
2 The Reasons given
3 The Uses propounded ibid.
Christs Love shews it self in three Particulars ibid.
Reasons upon which Love grows, are three 151
1 Neerneß.
2 Likeneß
3 Suitableneß of worth. ibid.

Page

Use 1. Of Reprehension 152
Use 2. Of Trial 154
Use 3. Of Exhortation 155

DOCT.

God the Father loveth the Faithful, as he loveth Jesus Christ. 156
Two things opened 158
1 Wherein the love of the Father to the Saints, shews it self ibid.
2 That it is like to that wherewith he loved his Son ibid.
The first appears by three things ibid.
1 Love of Union
2 Complacence
3 Benevolence ibid.
Quest. on 2 Thes. 1. 12.
Is there any Name higher than the Name of Christ 163
Answered by expounding the place ibid.
Use 1. Comfort to the Saints, because God loves them. 164
Use 2. Terror to those that hate them ibid.
Use 3. They are worthy our Love 165
The Father loves the Saints, as he loves his Son, proved in each particular ibid.
1. Instruction.
The sins of the faithful, are more grievous to God, than the sins of other persons 170

Page

Instance in two Evils, unto which the Saints are usually subject 172
1 *To question Gods love* ibid.
2 *To undervalue it* ibid.
Object. *Though God loves me, yet my grounds are weak* 174
Answ. *Gods love is above all Graces thou canst desire.* ib.
2. Instruction.
Gods love to the Saints, is unchangeable 176
Use. *Study to answer Gods love in manner and measure* 178

That the world may know thou hast loved them, as thou lovst me. 180

A double end mentioned by our Savior ibid.
The first End ibid.
Two things noted from hence 181
1 *It is lawful to pray often for the same thing* ibid.
2 *We ought to pray earnestly that the power of our Savior might be expressed* 182
The Second End 183
Two Points in the words ib.
Quest. 1.
How wicked men can be truly said to know the love of God

Page

to Beleevers; which it a thing so secret, that if not oftentimes made known to the Saints themselves 185
Answ. *three-fold* ibid.
Quest. 2.
Why do not the world know this in this life? 188
Answ. *For a two-fold Reason* ibid.
Use, 1. *Of Patience* 191
Use, 2. *Of Exhortation* 192

Verse 24. *Father, I wil that those whom thou hast given me, be with me, &c.* 194

Two things especially attended in this Prayer ibid.
We may attend four things in this Prayer 195
The General Observation.
It's the care of our Savior to seek for the welfare of his servants. 197
Use, 1. *For Consolation* 201
Use, 2. *For Instruction* 203
Use, 3. *For Direction* 204
The particular Scope 205

DOCT.

Page

DOCT.

All Beleevers are given to Christ, by God the Father. 205

Two Questions for Explication of this Doctrine, answered 206
Reason 1. ibid.
Reason 2. 211
Use, 1. *For Information* 213
The second Particular 214
Three Points observed especially in it ibid.
Use, 1. *Of Instruction* 221
Use, 2. *Of Assurance* 222
Use, 3. *To make us willing to die* 323
Use, 4. *To see the hainousness of rebellion against Christ in Glory* 324
The words opened in four particulars 325
Use, 1. *Of Terror* 332
Use 2. *For Direction* 333
Use, 3. *For Comfort* 334
The particulars of it.
1 *It cures all fears* 335
2 *Supplies al wants*
3 *Rescues from Enemies*
4 *Removes guilt of sin*
5 *Strengthens all Graces*
6 *Quickens all Duties*
7 *Gives Eternal Life*
All proved severally.

Page
Use, 4. *For Instruction* 342
The eternal Glory of Christ, is a gift of the eternal love of the Father 344
Two things opened
1 *What is meant by this love* 345
2 *How this love is the cause of Glory* ibid.
Reason 1 348
Use, 1. *For Tryal* 350
Use, 2. *For Comfort* 353
Use, 3. *Of Direction* ibid.

Doctrine *from the Second Particular*

Our Savior doth desire to have the faithful in Heaven with himself. 354

Three Reasons 356
Use, 1. *Of Instruction* 358
Use, 2. *Of Reprehension* 359
Use, 3. *Of spiritual Comfort* 360
Use, 4. *Of Exhortation* 362
1 *What hinders* 363
2 *What helps this Union.*
Hindrances are three ib.
Helps are three 364
The third Particular is,
That they might see his Glory. 365

DOCT.

Page

DOCT.

The happineſs of our being in Heaven to ſee Chriſts Glory 366

Three things to be enquired

1 What this Glory is 368

2 What it is to ſee it ibid.

3 How the ſight of this glory brings happineſs ibid.

For the ſecond Enquiry, conſider

1 What this beholding implies 370

2 The manner how it is done ibid.

This manner appears in three things 371

To the third Particular, a double Reaſon propounded 376

Uſe, 1. Of Inſtruction 379

Uſe, 2. To Examine 380

Uſe, 3. Of Direction 381

Means are three ibid.

Verſe 25, 26.

The Verſe contains the cloſe of our Saviors Prayer 383

1 A deſcription of the Perſon to whom he praies 384

2 The Prayer it ſelf, wherein are four Particulars ibid.

Two Points conſiderable

1 We muſt look unto Gods excellency, whence we may receive what we pray for 388

Page

2 God in faithfulneß diſpenſeth his fatherly Love to us 390

Two things opened

1 Wherein Gods faithfulneß conſiſts ibid.

2 The reaſon why he thus diſpenſeth his love ibid.

Uſe, 1. For Inſtruction 392

Uſe, 2. Conſolation 393

Uſe, 3. Reproof 394

II. The Prayer it ſelf 395

DOCT.

The wicked know not the Fatherly love of God 396

Obj. Learned men that have ſtudied this point, may be ignorant of it 397

Anſw. four waies 398

The Sum of all in brief 399

Reaſ. 1. Gods ſecrets muſt be diſcerned by Gods Spirit 402

Uſe, 1. Of Inſtruction 404

Uſe, 2. Of Terror 405

Object. I hope I have ſomwhat more than the world 407

Anſw. By the way to try it ib.

DOCT.

The diſpoſition of our Savior, and the Saints towards God, is wholly croß to the world 408

Three Reaſons 409

Uſe, 1. Of Inſtruction 413

Uſe, 2. Examination 416

Page

O righteous Father, &c. 418

The words opened ibid.

DOCT.

The Lord Christ hath the knowledg of the Father in a peculiar manner 420

Three things opened

1 How Christ as second Person is said to know the Father 422

2 How man comes to share in this knowledg ibid.

3 The Reason of it ibid.

DOCT.

The Saints have a special knowledg, that the Lord Christ is sent of God the Father for their salvation 431

Three things opened

1 How Christ is said to be sent of the Father 432

2 For what he is sent ibid.

3 How the Saints know this in special manner ibid.

Propositions to make way for the first thing 433

The second thing 439

Use, 1. Matter of Admiration 440

Use, 2. Comfort 441

The third thing to be enquired of two waies 442

1 Wherein the specialty of this knowledg consists ibid.

Page

2 How it comes to be communicated to the Saints ibid.

1 The specialty of knowledg consists in four things ib.

Quest. Is this the condition of all the Saints? 450

Answ. *affirmatively*: for the matter, but not for the manner and measure ibid.

Object. We see by experience, that many of Gods own are ignorant here ibid.

Answ. They know in part, or know by reflection ibid.

Two Reasons of the Point ib.

Use, 1. Of thankfulneß 451

Use, 2. Of Examination 452

Ver 26 I have made known thy Name &c. 454

Two things to be here attended

1 Our Saviors Work 455

2 His Engagement ibid.

Doct. To make known the name of the Father to an humbled soul, is our Saviors peculiar work ibid.

Three things opened

1 What this Name is 456

2 What it is to make it known

3 why this is properly given to our Savior ibid

Doct. Christ extends the same care at all times to all his servants 465

Page

Reason 466
Use, 1. Of Instruction 467
Use, 2. Of Comfort 468
Use, 3. Direction 470
Use, 4. Exhortation 472
Two Points of Doctrine
Doct. 1. There is much wanting in the ful knowledg &c. 476
Two things to be enquired
1 In what this want appears
2 The Reasons why 478
Use 1 Instruction 482
Use 2 Direction 485
Doct. 2. The Lord lends dayly Directions, &c. 486
Attend two things
1 The Measure ibid.
2 The Manner ibid.
Many Collections hence
Col. 1 The best Saints here, live on dayly dependance on these things 489
Col. 2 Christ can cloud al our knowledg 492
Col. 3 The faithful must encrease in knowledg 494
Col. 4 Christ is the way to lead us to the Father 496
Col. 5 Matter of abasement of heart ibid.
Col 6 Ground of thankfulnes 497
Col. 7 Ground of Comfort 498

Page

Use. Exhortation 500
The Close of Christs Prayer,
That the Love wherewith thou hast loved me, &c. 501
For understanding of which words, observe four things.
1 How the Father loves Christ ibid.
2 How that love is said to be in them ibid.
3 The means how ibid.
4 The time when we shall know this ibid.
Three Points of Doctrine,
Doct. 1. It is Christs desire, that the deareſt of Gods love, &c. 511
Use, 1 Reprehension 517
Use, 2 Instruction 518
Doct. 2. Our union and communion with God in Christ, is the top of our happineſs in Heaven 521
Two things opened
1 What this haypineſs of Heaven is 522
2 How this is the top of it ibid.
Use, 1 Matter of Admiration 530
Use, 2 Examination 531

Mr. Hookers

Mr HOOKER's Seventeenth BOOK Made in NEW-ENGLAND.

JOHN, 17. 20.

I Pray not for these alone: but for them also who shall beleeve on me through their word.

IN this 17. Chapter: We have a most heavenly prayer of our Savior, expressed immediately before his departure hence, which I suppose he presents to the Father, not as a man, or yet Minister of the Circumcision, unto whom he was sent, but as Mediator, & is part of that Intercession, which he performeth in the behalf of his Church and people. And being now shortly to offer up himself, and to lay down his life for his Children, and to go out of the World, (as though his soul had been transported into the Suburbs of Heaven, as though he would unbowel

bowel his deareſt and heart-blood deſires into the boſom of his Father) he ſends this prayer before-hand in the power of his Interceſſion, to lie leidger there in the behalf of his Diſciples and faithful ones, that ſo he might fully provide for their everlaſting life and ſpiritual welfare, before he left his own life, and provide comfort in Heaven to be ſent down to them, before he left the Earth, and went to Heaven.

A Prayer of unconceiveable and incomparable worth, above al that ever was expreſſed or recorded in the word: Like a confection or compound of thoſe ſoveraigne excellencies; beyond the higheſt ſtrayn of the deſires or conceivings of the ſouls of the Saints.

That which containes the quinteſſence or the pith of al the cordialls of the Goſpel; the very marrow of al that great redemption, he had wrought and purchaſed: the higheſt pitch of al that happineſs, which Heaven can afford, or the very richeſt Diamond in the crown of Glory: for that we may ſee, he here prayes for ſomething beyond glory, that for which glory was made, and therefore better than glory it ſelf, for ſo the words: I have given them my Glory, that they may be one, as we are one. So that that is the end of Glory, and therefore better than Glory, able to carry the heart beyond al the riches of admiration.

This is expreſſed in the parts of it according to the parties for whom it is made, and thoſe are two.

1 *For himſelf* to verſ. 6.
2 *For his ſervants and thoſe* { *His Apoſtles.* ver. 6. *to* ver. 20. *The reſt of Beleevers.*

Hence generally for our imitation and direction, learn from our Savior.

1 *That the firſt eſpecial ſcope of Prayer ſhould be for ſuch things that do more eſpecially concern us.*

Whether it be in regard of any thing which reſpects the

the Glory of God, the furtherance of his truth, or the good and benefit of such, whose conditions or relations do most neerly touch us; for thus Prayer serves the end best, for which it is appointed by God, and for which it should be used by us, to help forward the occasions that be under our hands: Prayer is like the passing boat of the Ferry, it helps al Travellers, but it attends them next, that come first; So it was with *Jacob*, it plyed God for the particular, and especially where the pinch lay, *Gen.* 32. 10. 11. So *Eleazar*, good Lord make it hit right to day. *Gen.* 24. 12. And it seems it was that which God complaines of *Isa.* 64. At least he condemnes in *Josuah*, that his hand was in the wrong box. *Jos.* 7. 10. *quorsum hoc?* not that he fasted, but that he searched not, examined not the sin, and sought not the reformation of that which indeed did especially concern him.

The present work done, want to be supplied, the way of Providence furthered. Here is our prick and mark at which our prayers should aim, we must not shoot at rovers, Prayer like a Skilful Physitian, studies the cure of al diseases, but administers a receipt to him, whose necessities present themselves.

2. Prayers must be of a speeding nature so to attend persons or things of present necessity, as to reach al in a right order. So *David Psal.* 50. 2. last. *Paul* brings in al Churches within the compass of his care and of his prayers. I *make mention alwayes of you; and of you al in my prayers*, and this almost in al his Epistles. Prayer is like the blood and spirits which pass through the whol body of Christ, and hath its conveyance even into the least member and joynt. Like a Pinnace of dispatch, that gives intelligence from each quarter.

The Subjects of our Saviors Prayer are set forth, two wayes.

1 From their quality and special effect, *they shal beleeve*: and that from the generality of the { *Object, in Me.* / *Time*, Hereafter. / Instrument by which it shal be wrought, *by their word.*

2. From a compariſon of equality or parity. *i.e.* Chriſt prayes not alone for the Apoſtles, but equally, but indifferently, for al, as wel as they.

For *Explication*, there is nothing difficult but that: what is meant by *their word.*

That is the Goſpel, which they publiſhed by preaching, or left upon record in writing, as they were inſpired by the ſpirit: The Lord Chriſt providing therein for the good of his Church, unto the end of the world, that ſo they might have the path of life paved out before them, and a certain rule to guid them, until the end of the world. Not that none did formerly beleeve by the word of the Prophets in the Old Teſtament, for even then alſo the Goſpel was preached, *Gal.* 3. 8. *Preached the Goſpel to* Abraham, *in thy ſeed ſhal all the Nations of the Earth be bleſſed.* The word was preached to them, as wel as to us, and it was a word of promiſe *Heb.* 4. 1. 2. And therefore the Apoſtle profeſſed, He preached no other things, but what were contained and expreſſed in the law and the Prophets. *Acts*, 26. 22. the Prophets and *Moſes* did ſay, ſhould come; the Prophets foretold, in the Types was prefigured, and in the Covenant expreſſed; in *Geneſis* promiſed. So that this their word is oppoſed to two things.

1. *Unto the Law*, which is our Schoolmaſter, to whip us unto Chriſt, but is not able, either to declare him to us, or to work faith in us. Its that which onely makes way for faith, but is not that ſeed, whereof faith is made and begotten: and therefore when it was ſaid, *Faith comes by hearing and the word*, *Rom.* 10. 17. if ye look into verſ. 15. foregoing, ye ſhal ſee what word is meant: *How beautiful are the feet of thoſe that bring*

bring the Gospel of peace?

2. It *is opposed to al the Doctrines of men*, al humane devices, al unwritten traditions, al conceited revelations, which are nothing but Satanical delusions; in which there is no power to beget faith, no ground to support it.

We have here two points.

The word of the Gospel is the onely ordinary means to work Faith. Doct.

It was not onely then, when the Apostles were preaching and planting, not onely there and in those coasts, where the sound of the Gospel was Glorious and Famous: But whoever did then, and whoever shal beleeve, unto the end of the world: for After-times, in al ages, and in al places, in an ordinary course of Gods dispensations, (leaving secret exceptions, or miraculous proceedings in the privy purpose of his counsel) there never was, nor shal be any under the power of Christs prayer, or possessed with the truth of saving Faith, but by this meanes, and this onely.

He prayes for no other than beleevers, he wil own none, save none, but such. And therefore none but such have saving Faith. And that is the reason, why the Gospel is set in opposition to the law: *Rom.* 10. 5. compared with vers. 9. The word of Faith is that which is neer unto us. Hence its called the Ministration of life and power. 2 *Cor.* 3. When the Law is said to be weak, through the infirmity of our flesh, *Rom.* 8. 3. and not able to give life, *Gal.* 3. 21.

Reason, 1.

Because the Gospel alone reveales that which may satisfy our spiritual necessities, and answer the expectation

pectation of our faith, and the desires of our Souls: upon the sense and feeling of those evils, which as unsupportable, would otherwise sink them, This is the Argument the Apostle gives, *Rom.* 1. 16. *I am not ashamed of the Gospel of God; For it is the power of God unto Salvation*: and why? *Because by it the righteousness of God is revealed, from faith to faith. i. e. from one degree of faith unto another.*

A man is unrighteous, and possessed of the power and presence of it, and under the hand of revenging justice by reason of the same.

And where may a righteousness be found, which may answer the necessities of the Soul? the Law never discovered this, the creatures never heard of it, the wisdome of man could never reach it, nay the excellency of all the knowledg of all Angels was never able to devise: but Christ who came out of the Bosome of the Father, hath wrought this righteousness and by the Gospel hath brought life and Immortality to light (2 *Tim.* 1. 10.) which otherwise had never seen light, and therefore it is, that the glad tidings of peace is said to come this way, and is not to be heard from any other coast. Tydings of evil come, like *Jobs* Messengers from every quarter, tidings we heare from the law, are nothing but threatnings and wrath, ready to condemn us: tidings from our own hearts are nothing but guilt and fear, to terrifie and arrest us: tidings from Hell are yet worse, there be nothing but accusations subtil and Malicious, and those present us, at home and abroad, in Earth and in Heaven at Gods Tribunal, and require present execution to be done upon such undeserving creatures. Onely, the glad tidings come from the Gospel.

Jesus Christ came to save sinners. This is a faithful word and worthy of al acceptance, and therefore the Soul looks out and saies, *It may be.* This keeps the Head above Water.

Reason.

Reason. 2.

Here, in the Gospel only is certainty to be had of some interest and special Title; whereby the Soul may be encouraged, and faith also find some foot-hold, whereby the heart may bottom and bear up it self in some confidence. For righteousness there is to be had from God in Christ: but this Issues only (in the communication of it) from free mercy. The Lord may do with his own what he will; and therefore he may deny whom he wil, and give to whom he please; how then shal I know, and have any ground or evidence, upon any certainty that he wil do good to me? God is bound to none.

True: God is bound to none further then he will bind himself; and he binds himself in no wise to the creature, but by his promise, and that he wil never deny, who cannot deny himself. Now in the Gospel only this promise and ingagement of God is revealed, he hath promised to work the condition, and then tied himself in his truth to do good to those, whom he wil so fit for his mercy. And now the Soul upon this notice grows in upon God, here is a handle, as it were, for faith to lay hold on, therefore said a word of promise, *Rom. 9. 9.* and therefore the whole Gospel is called the promise. *Gal. 3. 29.* Beleevers are said to be the Children of the promise, that is, of the Gospel.

Reason. 3.

The Gospel is the only means, whereby the Soul is inabled with power from above, even with a Spirit of Grace for to go for succour and reliefe; where it is thus evidenced, and whence it hath now received some intimation of Gods ingagement, inendment and so of certainty, by which it may be incouraged to go upon such grounds,

grounds, as will never fail nor break under a man. That he may go ſtedily and comfortably 2. *Cor.* 3. 6. Its ſaid to be the *adminiſtration of the Spirit*, Not of the *Letter*; that is, there is not Barely a diſcovery and manifeſtation of what Gods mind and counſel is, that ſhould be done; ſuch the ſenſe and meaning of words and ſentences may deſcry, ſet out, and hold forth. But there is a Spirit of power, that is promiſed, and ſo diſpenſed and conveyed in and by this word, for to inable the Soul to do that, which the Letter ſhews it ſhould do; Gods ſaying is doing, his calling is making: he ſpeaks not only to the ear, but conveyes a power by ſpeaking. *Lazarus* come forth. *The dead ſhall hear.* John. 5. 25. Gal. 3. 3. *Received ye the Spirit* (even this Spirit) by the preaching of the Law, or by the Doctrin of faith?

This is the word by which God begets us. *Jam.* 1. 18. If in the Goſpel there be that freeneſs of Grace, that is ſufficient to anſwer all the neceſſities and deſires of the Heart: certainty of promiſe to incourage it, if it ſhal come, and power and Spirit to inable it for to come: Then, The word of the Goſpel is the only meanes to work faith.

Uſe. 1. Of Terror.

This diſcovers the woeful and miſerable condition of ſuch, who want this Goſpel: But eſpecially the hainouſneſs of the ſin, and the dreadful condemnation of ſuch, who Oppoſe the Goſpel. God hath ſhut up al under unbelief, in the Kingdom of darkneſs under the power of the Prince of darkneſs: they look out as priſoners through the Grates of Hell, and Infidelity; there is no poſſibility to help to a Key to open this Dore, but the Key of the Goſpel; they wilfully keep the Dore bolted, and refuſe the only help, which the Lord hath provided, Chriſt hath purchaſed with his Blood, appointed

pointed and sanctified by his spirit, and doth promise to accompany for their deliverance, yea this they oppose. This was the doom and sentence which Paul passed upon them, *Act.* 13.46. *Ye judg your selves unworthy of everlasting life, by putting away the word*: Thou stoppest thine ear at the glad tidings of it, shutteſt thine eyes at the righteousnes thereof, Putteſt by and castest away, withdraweſt thy soul from under the prevailing power of that word.

Know: Thou needest no Devil to accuse, no witness to evidence, no Judg to condemn, thy practise doth judg thy self unworthy, unfit to receive Grace, who resistest it; to share in mercy, who despisest it; or to injoy eternal life, who hast rejected the offer of eternal life. So *Paul* again sent those away with their load, when they refused to hear. *Act.* 28. 26.

Use, 2. Instruction and Comfort.

Therefore this word of the Gospel shal undoubtedly be preserved and published, and that until the end of the world; as long as the Lord Christ hath any to be gathered, any of his to be brought home to himself by a saving Faith. They shal beleeve by this, therefore they shal have this, maugre al the malice, the power and policy of Hel, the rage and restless opposition of al the instruments of Satan. That word cannot be falsefied, This Prayer cannot be frustrated, and therefore, This work cannot be hindred. Seem it never so improbable, never so impossible in our Eyes, and feeble apprehensions Measure not the power and Faithfulnes and wisdom of the Lord, by the scantling of our shallow apprehensions: but know, he hath said it, and he wil doe it.

The fan is in his hand, not in any mans hand. Its said of the Apostles their sound went through the world. They are compared to the course of the Sun, in his Sphoere and Orb. So it wil be with his messenger, when

it is his mind to cal any of his. His Doctrine is as the dew, no man can hinder it from falling; Either the means to the man, or the man to the means he wil send: *Onesimus* his theft shal bring him to prison, and so to *Pauls* ministery, and so to Heaven. *Naaman* must go to be cured of his Leprosy, and so meets with the Prophet to cure him of his sin. *Philip* is sent post to the Eunuches Coach, though it was in an extraordinary way.

Use, 3. Examination.

Know whether our Faith be of the right make or no. Ask whence came it? where hadst thou thy Faith? by what word? If it came the right way, It came by preaching the Gospel.

It wil shew thee, 1. *Thou hadst once none.* 2. *That thou art not able to beleeve.* Jam. 1. 18. *By his own good will begat he us, by the word of truth.*

If thou canst say; I heard thus and thus of a Christ, and so I beleeved: then it is in thy wil to beleeve, not in Gods wil that begets thee. 3. It wil shew thee, *that Faith is made of the immortal Seed of the word,* 1 Pet. 1. 23. that is the Spirit in the promise; That as a man is made up of the Seed which enters his constitution: so made up of promises. Hither belongs that of *Eph.* 5. 30. *We are Flesh, of his Flesh, and Bone, of his Bone.* i. e. As the woman was made of the Rib of *Adam*: So Faith hath its flesh and bones out of the promise: and the root of it is in Christ, for the first stroke of it.

Use, 4. Exhortation.

Therefore In the want of Faith, bring our own Souls, bring our Wives and little ones, and beseech the Lord, that one word may be spoken to them, to beleeve and Live.

The

The means or instrument whereby Sinners are brought to beleeve was the word. That is finished.

2 *The Parties Faith was set forth from the object of it.*

M E. *Beleeve in Christ.*

Saving Faith hath the Lord Jesus for its object. Doct.

So the text. Though not him alone, to exclude the other Persons, so not them alone, to exclude himself. *Ye beleeve in God; beleeve also in me.* That ye beleeve in the Father is not enough, ye must beleeve also in the Son, and by like reason in the Holy Ghost. Joh. 14. 1. *This is eternal life* (saith our Savior) *to know thee, the onely true God, and Jesus Christ whom thou hast sent. i. e.* To beleeve in the Father and Son, is that onely means appointed to bring in eternal life.

The Second thing is.

The Parties for whom Christ prayers are here set forth by a Comparison of equality and parity. I pray not for my Apostles alone, who are the main Pillars of the Church, & now to be sent upon the most weighty imployments, that can be committed to the hands of feeble men, to publish the Gospel to every creature, to plant Churches, and to gather mine elect from al the corners of the world; notwithstanding al the opposition they shal find from Hel, and fierce persecution they shal meet withal, from the hands of unreasonable men. And therefore since the work lyes first upon their hands, and requires present performance, and to have need presently to be remembred, and to have the first place in my prayer.

Yet my love and care reacheth proportionably, even to al the meanest and feebl'st of my servants, that shal beleeve in me, unto the end of the world: though they come in the second rank, yet shal they share alike in

my prayers. For I pray for them, as for these. That they may know, I remembred them before they were: and wil not therefore forget them, when they shal be here in the conflicting times, upon the face of the Earth.

Doct. *The Interceding Prayer, or Intercession of our Savior doth alike respect al, that shal beleeve in his name.*

I cal it here an *Interceding Prayer*, because herein his Intercession is in a special manner both expressed and accomplished. For it is not to be attended as a prayer which he put up, as man alone, or as the minister of the Circumcision, as the Apostle calls him. *Rom.* 15.8. For then it can avail no further, then the prayer of a man without sin will do: and answerable to that kind of willing. *Matth.* 23. 37. *How often would I have gathered them &c.*

But its here the special work of Intercession, and proceeds from him, as God and man, Mediator of his elect and faithful, and so Intercession in their behalf: That being (as I told you) shortly to offer up himself, he sends his prayer, as the great high Priest of his Church, in power of his Intercession, to lie Ledger there in the behalf of his beloved Children, that he might provide in Heaven for them, before he left the Earth. And this prayer is part of that Intercession he now puts forth, at the right Hand of the Father. So that the Sum in short is.

Christs Intercession was intended for all beleevers alike.

Hence are al these general and indefinite expressions, as carrying

carrying an equal Eye unto all, without any Special restraint to any particular, of what quality or condition soever. Heb. 7. 25. *He is able to save them that came unto God by him*; (*i.e.* Who beleeve in him) *seeing he ever liveth to make Intercession for them. i. e.* For any of them, for every one of them, that shall beleeve. And therefore it was, when the high Priest was to go into the Holy of Holies, he was to bear the names of the twelve Tribes upon his Breast-plate *i. e.* The names of all the Saints, which should profess the Faith, and by Faith beleeve in him. And it is the condition of the great work of our Redemption, it carries no respect of persons with it (provided they be under the condition and terms of the covenant) it lies open unto all.

That which *Jude* spake of Salvation, its true of the whole work of Mediation and Intercession, *Common Salvation: Common Intercession.* In Christ Jesus, nor Jew, nor Gentile, Græcian, nor Barbarian, Bond nor Free, Male nor Female. So that of Paul *Rom.* 5. *If reconciled by his Death, when sinners; much more shall we be saved by his life, being reconciled.* If the death of our Saviour could purchase our Reconciliation; much more shal his life (now interceding in Heaven) be able to save us, i. e. All for whom he died.

I shall open here.

1 *The Nature and manner of this Intercession.*
2 *The works and vertue of it.*
3 *The reasons of the point, why it appertaines to all the Saints.*

1 This *Intercession*, or the manner of our Saviors praying, must thus be conceived: that he doth present his merits & obedience before the Father as fully performed in the behalf of his elect, and (according to the righteous covenant and agreement past between them) doth challenge the communication of al that spiritual good he hath purchased, and the Father hath promised to bestow upon them. That is the meaning of that expression

preſtion in ver. 24. *Father I will, that thoſe whom thou haſt given me, be where I am, that they may behold my Glory.* It is my good pleaſure, that they ſhould enjoy that happineſs, that thou haſt given me. and given to them, in me, according as thou haſt promiſed.

2. *The work of this Interceſſion is.*

To act all our affayrs with God the Father, to further our comfort & ſpiritual welfare here on Earth, until we come to him in Heaven, and to ſhal have an end of al our wants, feares, and deſires; that we ſhall want nothing that is good, nor fear any thing that is evil, nor deſire any further or more perfect good to be added, which is absent from us: but he takes care, al ſhal be fully accomplished. As it is with States, who have Affayres of great conſequences, depending in other countries, they have their Ambaſſadors, which ly Leidger at Court, to take advantages to continue Love and honourable Correſpondence betwixt the King and States, and to diſcover all undermining Plots, which may breed any diſtaſt, and ſo procure no ſmal dammage to thoſe who do imploy them. *So it is with our Savior,* he is gone to Heaven, and there remaines a Leidger with God the Father, that he may obſerve, and take al ſuch Special advantages, for accomplishment of the comforts of his.

Queſt. If you ask; *What be thoſe Spiritual affayres of ours, there to be tranſacted?*

Anſw. They appear in three Particulars.

1. Our Savior being in higheſt Honor and favor in the Court of Heaven, and of moſt perfect intelligence touching all the counſels, purpoſes, and proceedings of the Father: *He there ſpeaks good unto God the Father, in our behalf dayly: ſets on going al the paſſages of Providence, in juſtice, and mercy, grace, and Truth,*

Patience,

Patience and Bounty, as may beſt anſwer al the occaſions of the Churches, in al their conditions, as may moſt concern them: And anſwerably ſends an expreſs by the powerful operation of his good Spirit, into the Hearts of his people. So verſe. 11. *Keep them through thin own name.* Joh. 16. 15. *All things that the Father hath, are mine, therefore ſaid I, that he ſhal take of mine.* Chriſt hath liberty to take of all the choiceſt of the Treaſures of Heaven, and thoſe he doth, and ſends them by the ſpirit unto the Hearts of his people. Joh. 14. 16. *I will pray the Father and he ſhal give you another Comforter, that he may abide with you for ever.* Thus our Saviour doth us many ſecret kindneſſes, which we little conſider: and ſends privy Intimation, how things go in Heaven in our behalf.

2. *He ſtands betwixt us and our Harms by theſe his prayers and Interceſſion,* and if there be any evil plotted, or intended againſt us, or hurt coming to us, he foreſees it, and way-laies it, that it may not be to our prejudice in any particular. The guilt of new ſins daily committed, freſh accuſations of conſcience, new pleas which Satan the accuſer of the Brethren would dayly commence and put up unto divine juſtice againſt us.

Our Saviour, he is our Advocate, undertakes our cauſe, pleads for us, and prevailes: gives in ſo ful ſatisfaction unto divine Juſtice, that neither ſin, nor world, nor Satan, can be heard againſt us. Theſe ſins have been committed, theſe diſhonors done, theſe evils practiſed, ſaies Satan, and the world can witneſs, and their own conſciences. Yea ſaies divine Juſtice: Their Advocate hath been here, hath plainly and truly related all theſe; they are not new, and hath fully anſwered and ſatisfied to the utmoſt that can be exacted. *Rom.* 8. 34. Here is the ground of the Apoſtles Triumph: *Who is he that condemneth? it is Chriſt that died, nay makes Interceſſion for us.* So that there is neither condemnation nor accuſation that can get any hearing againſt them, for

for they are al before discovered, and answered: the Lord Christ hath intelligence of their intendments, and disappoints them wholly.

3. *He intercepts all our prayers and performances, which we tender up unto God, and perfumes them with the sweet Odors of the incense of his own Intercession, and so they find acceptance, and make a pleasant savor in the Nostrils of the Almighty.* As it is with brackish Water, which comes from the Sea, passing through some precious Gold or Silver Mines; it becomes, not only sweet and purified, but of Soveraign vertue and taste. So it is with our services, being brackish with many base distempers, which cleave to them and us, being intercepted by the Intercession of our Saviour, and passing through the Rich mines of his Merits and obedience, they prove marvailous pleasing and acceptable to the Lord. Rev. 8. 3. *The prayers of the Saints are offered up, upon the Golden Altar of our Saviors precious Merits.* As an *Advocate* in the Court, if any of his Clients commend their cause to ska ning, though they be weak and unskilful, yet he can ripen them, and being Rectified, present them so ordered, as that they may find acceptance with the Lord, through the influence of this Application of the vertue of his Merits.

3 *The Reasons are three.*

1. *Because our Savior Christ hath indifferently undertaken the Salvation of al his Children*: and therefore out of his faithfulness it cannot be, but he should indifferently attain the accomplishment of it, in the behalf of them. This was the Covenant and Agreement betwen God the Father and Christ. Those that the Father in his counsel determined, he commended them all unto the care of our Savior, and gave him the list, as it were of their names, that he should look, that none of them miscarry: Our Saviour did freely undertake

take that charge, for al thoſe ſo committed to his care: and therefore for al, muſt diſcharge that truſt alike. Joh. 6. 37. 38, 39, 40. *All that the Father giveth me, ſhal come to me &c. For I came down from Heaven, not to do mine own wil, but the wil, of him that ſent me. And this is the wil of the Father, that of al which he hath given me, I ſhould loſe none. And this is his wil, that he that ſeeth and beleeveth ſhould have everlaſting life &c.* And he profeſſeth he was faithful herein. Joh. 10. 14, 15, 16. *I am the good Shepherd: I lay down my life &c. And I have other Sheep, and they muſt come.* And therefore when he hath gathered al his elect, and brought in his tally, *Here am I,* and the Children thou haſt given me, He ſhall then reſign up the Kingdom to the Father.

2 *Becauſe this is common to all alike.* The whole work of redemption is common to al that muſt be redeemed. But this is one part: Exaltation, anſwerable to his humiliation, *Rom.* 4. and the laſt. The whole ſum is every mans. *Its called the common Salvation.* Joh. 16, 8, 10. This is a convincing of the world of righteouſneſs, becauſe I go to the Father. Els it had not been complete righteouſneſs.

3 *Becauſe its neceſſary alike unto al.* Rom. 5. 10. *How much more ſhall we be ſaved by his life?* Heb. 7. 25. *He lives that he may ſave perfectly.* The Application is as neceſſary, as the Redemption. There is the vertue of his death and merits to purchaſe life; And then, the vertue of his Interceſſion to apply it: to continue, and perpetuate the vigour and vertue of it.

If Chriſt hath undertaken for all alike. If it be common unto all: If it be alike needful for all: Then its that which Chriſt intends to al his.

Uſe 1 for Inſtruction.

Its impoſſible for a beleever to periſh, to looſe his Grace, to fal away, either totally, or finally from Chriſt,

and so to be deprived in the Issue of eternal life. I Reason thus;

That which our Savior died for, prayed for, and doth now make Intercession in Heaven for that, he can never fail to attain.

But for the perseverance of the Saints, and for their everlasting Salvation, he died, and he did Pray, and doth pray at this day for.

Therefore he cannot but attain his end, and they also their happiness.

So he professeth, and hath left it upon record, to establish the Faith of al His, in their greatest shocks. Joh 11. 41,42. *Father, I thank thee, that thou hast heard me; And I knew that thou hearest me alwaies &c.* Christ hath here proclaimed it, we may conclude, and that undoubtedly, that which he knows, who could not be deceived: we may know it for a truth, and that it wil never deceive us. Christ is ever heard, and therefore the Saints shal alwaies be assisted, supported, inabled to be faithful to the end, and in the end. If Christ may not be heard, then thou maiest not be helped: and if he wil loose his prayer, then thou maiest loose thy comfort and grace. But that is incredible, this is impossible.

Besides how dishonorable is this Doctrine of falling away, unto the Lord Jesus, and the work of his Mediation, which in the Issue advanceth the power of our sin, and the policy of Satan, above the vertue of the death of Christ, and the power of the prayer of Christ; For it saith thus much: That the policy of Satan is more able to undermine us, than his prayer to preserve us: His temptation to destroy us, than the intercession of Christ to save us.

No, Be the assaults never so fierce, the allurements never so subtil, corruptions never so strong, Nay let all the power of Darkness do the worst. The prayer of Christ

Christ wil yet shore up the meaneſt Saint in the greateſt safety: *Luk.* 22. 32. Satan hath desired to winnow (he would have winnowed all the Grace out of his Heart, but our Savior he made provision for him, and concludes) but I have prayed, that thy Faith fail not, and there leaves it, as though there was not then the leaſt shadow or fear of any miscarriage. For it might have been said: may be, Satan wil be too hard, not only for my Grace, but for thy prayer: No, our Savior leaves it beyond al question, for its so far from any appearance of probability, that the thought of it is no leſs than blaſphemy.

Use 2 for Direction:

To take heed, how we deal injuriously, or carry our selves offensively towards the meaneſt beleever: Be his place never so low, his condition never so base, his abilityes never so feeble and despicable in thine Eye: The prayer of Jesus is to preserve them from evil, and therefore wil be againſt thee, who intendeſt to do evil againſt them. It was the Argument of our Savior; Math. 18. 10. *Take heed that ye despiſe not one of theſe little ones: for I tel you, that in Heaven their Angels do alwaies behold the face of my Father which is in Heaven.* If this was a reason of force, as no question it is, that they should not despiſe thoſe, whoſe Guardians are the glorious Angels, the Special Attendants at the Court of Heaven: How much more that the Son of God doth pray dayly for them, who is far above al principalities and powers, and advanced at Gods right Hand.

Use 3.

Conſolation unſpeakeable and glorious, even to the meaneſt of the Saints; when they are beſet with greateſt

enemies, and that in greatest necessities, and most unable to succor themselves: know there is support that will never fail thee. Thy sins plead against thee; 1 *Joh.* 2. 1,2. Here is an Advocate, who pleads for thee, and wil undoubtedly carry the cause. Thy conscience that accuseth, Satan he condemnes; But they al come too late: There is one between them and home, who intercedes and makes perfect satisfaction, and also ful communication thereof: therefore Paul flings the gantlet. May be thy Heart and prayers and life and al seem to fail thee: Here is one, who lives alwaies and prayes alwaies, and is heard alwaies; and therefore able to save to the uttermost, them that come.

Object. True, happy they who have a share in that Intercession: but so sinful a creature, so silly a wretch, so loathsom an one as I? unworthy that Christ should ever have me in his thoughts, much less should ever pray for me.

Answ. Yes, for thee; if thou hast but Faith as a grain of Mustard-seed: not only for *Peter*: for his Apostles: but for thee, silly Woman, Ignorant Child &c.

Use 4.

TERROR. This is a thunderbolt to break the heart, and Split the hopes of al worldlings under Heaven.

Doth then thy conversation witness? doth thine own heart confess it? That,

The day is yet to dawn, the hour yet to come, that ever God spake to thy Soul, or plucked thee out of the world, As thou were't, thou art: of the Earth, and speakest of the Earth, in the old course, and led aside with old lusts;

Know thou must, Christ hath shut thee out of his Prayrs, and thy Soul out of peace, and self out of Heaven, for ought any living can tel: and I do not say, how

sleepest

ſleepeſt thou, but how canſt thou live, and hear and know this thy condition. That thou doſt not ſit down in ſilence, and thy Soul ſink and die away within thee in everlaſting diſcouragement, in the expectation of evil, that hangs over thy Head? and have thy life hang in doubt, that when thou goeſt out, thou ſhouldeſt never return, and when thou lieſt down, thou ſhouldeſt never riſe up again? Why? there is nothing to hinder, but the hand of Juſtice ſhould plague, and nothing to ſtay it: Thy ſins and Devils to make a prey and ſpoil of thee, and nothing to hinder it.

Bear not up thy ſelf with the Opinion of others, or their approbation, how their Hearts are to thee, and how wel they ſpeak of thee. But know; The Heart of Chriſt he hath diſcovered it, and profeſſed it, He prays not for the world, nor for thee, if one of them. Do not deceive thy ſelf, nor ſuffer Satan to delude thee with vain pretences, That notwithſtanding thy ſins and deſerts, yet there is redemption wrought by Chriſt: vertue and Salvation in the Blood of Jeſus: He died for ſinners, and his Death is able to redeem; becauſe Salvation is laid upon one that is mighty:

True, that is thy miſery: There is enough to be had, but he never ſuffered any thing, did any thing, intended any thing, nay purpoſed to ſpeak a good word for thee: but to leave thee to ſhift for thy ſelf, to the hand of Juſtice to plague, to the hand of Devils to torment, to the hand of thy ſins, to rule & damn thee. And he profeſſeth, he would not ſpend his breath, much leſs his Blood: I think thou haſt thy load, though I could yet lay it heavier. Hy thee for thy life out of the compaſs and company of the world, if ever thou wouldeſt be within the power of the prayer of Chriſt to thine own knowledg.

Uſe 5, Exhortation to beleevers;

To have our hearts raviſhed and our thoughts ſwallowed

lowed up with everlasting admiration of this indeared love of the Lord Jesus to such poor creatures: That he should provide and reserve the rarities of the Riches of his Grace for such miserable, worthless Worms. As *Philip* in the like case.

Why wilt thou shew thy self to us, and not unto the world? why pray for us, speak, intercede for us in Heaven, and not for the world? when there be so many wise, Rich, honorable, that thou never intendest any good unto, nor ever puttest them within one sentence of thy prayer? Lord, who am I, silly Woman, Ignorant Child, disobedient, rebellious servant, that yet thou shouldest cal me out of the world, and make it thy great work in Heaven, to keep me in the world, and bring me to Heaven?

What wil you do, to honor this Christ, who hath thus honored you: how should you indeavor to serve him in Earth, who indeed serves you in Heaven? He provides for your safety and comfort: provide you for his Glory. He stands betwixt you and your Harms, against al sins, Devils, Temptations: stand you between him and his wrongs, that may be done to him.

Before we pass from this verse, one thing more may be shortly handled: and that taken from the consideration of the *Time*; *When these persons shall beleeve*, for whom our Savior here prayes; and that is cleerly discovered, to continue, until the end of the world, those who yet were not in the world, and those who should beleeve, even at the end of the world, for these now our Savior praies. Hence.

Doct. *Our Savior hath a speciall care for those that shal beleeve on him, even in the worst condition of their Unbeleef.*

So the text gives in, undeniable evidence; even before many

many had any being in Nature, and when ſome were, and others ſhould be brought into the world, and had neither mind to know God nor Heart to ſeek after Chriſt, or to pray for themſelves. Yet here ye ſee, our Savior takes in al thoſe now within the compaſs of his prayer and care, to provide for them, and to contrive all for their good, when they neither did, nor could care for him, or for themſelves: therefore its plain.

Our Savior cares for ſuch, who ſhal beleeve in him, when they are in the depth of their unbeleef: and his prayer is then working for their good, when they intend no good unto themſelves. Our Savior, when they were in the heat of that helliſh villany, in blaſphemy, and killing the Lord of life, even then he intends life to them, procures and purchaſeth life for them. Luk. 23,34. *Father, forgive them, they know not what they do.* This prayer it was, that wrought more than *Peters* preaching, when his ſpirit was warmed with the Love of Jeſus, and the Blood of a dying Savior ran freſh now, in al the Veins of his Heart, and the power and vertue of it was mighty upon the conſciences of *Peters* Hearers, ſuch, as had before been Crucifyers of the Lord of life. It then took place and prevailed mightily. Iſa. 57. 18. *I have ſeen his waies, &c,* though he ſee not himſelf.

See this made good in ſome particulars, as 1. In the ſeveral degrees of it, 2. The Reaſon, and 3. The Uſe.

This care, and the vertue of this prayer of our Savior will appear thus, in five Particulars.

Hence 1. It is, that the Lord contrives means in the waies of his Providence for the bringing of theſe men into the world, ſo that the Parents and Predeceſſors of ſuch, though happily deſperately wicked and forlorn, ſhal yet have their ſtock and poſterity continued in the world; becauſe they ſhal bring theſe into the world, who ſhal beleeve. And therefore it is, the patience of God

God is extended towards many a wicked parent, nay to the whole stock and Linage of vile and loose men; not for their sakes, but the sakes and cause of some that shal come of them, whom the Lord Christ doth purpose to bring to himself. Math. 24. 22. Had not God shortned those daies, no flesh had been saved: but for his Elects sake, the Lord shortned those daies. *i. e.* The generation of the Jews now rejecting and most Hellishly blaspheming the Lord Jesus Christ, had so provoked the Eyes of the Lord; That should he in Justice have proceeded against them, and executed his righteous Judgments, either as the Nature of their sins deserved, or their Enemies intended, and out of their power and rage could easily have accomplished it, there had not been one Jew left alive to propagate their posterity, or name, or Nation.

But the Lord had an Eye to his Elect, that should come of these, in the last Age of the world, after so many Ages and generations past, when their dead Bones shal live, and the Redeemer shal come out of *Sion*, and turn *Jacob* from iniquity, then all *Israel* shal be saved: So the Apostle. *Rom.* 11. 28. Hated for their sins sake: but beloved for their Fathers sake, *i. e.* For *Abraham*, with whom, through Christ, the covenant of the Gospel was made to him, and to his Seed: *i. e.* To al the faithful, whether Jew or Gentile: but with the Jew first, and then with the Græcian. For this calling and covenant, being everlasting, is without repentance, and wil assuredly take place, in the season thereof, when it shal be most suitable to shew forth free grace.

2. The Lord even so provides, that such means in an ordinary way of Providence, may be sent, continued, and dispensed to such, who never had a thought of them, enquired after them, or had a Heart to entertain them, when they are offered. Upon this ground the Lord appoints, and incourageth the Apostle. *Act.* 18. 9, 10. *Speak, and hold not thy Tongue*: Speak plainly and fully,

fully, fear no mans frowns, regard no mans favors, no man shal do thee harm: for I have people in this City. Thus the Spirit stopped the passage into *Bithynia*; for when they assayed, the Spirit suffered them not. *Act.* 16. 7. But Christ sends post, by an express in a Vision to *Paul*; A man of *Macedonia* appeares, with this Petition in his Hand, subscribed by the Hearts of the messengers, *Come into* Macedonia, *and help us.* And when they came, the Issue shewes their Errand, A poor Woman, a Purple-seller, and a Stubborn and Rebellious spirited Jailour, was all the Markets he made.

But this is the Lords manner: if there be but one Grain of Corn in many heapes of Chaff, he wil never leave winnowing, rather than lose it: send he wil, Messenger after Messenger, until he hath gathered that into his barn. *Onesimus*, a Runnagate from his Master, without the reach of government or Gospel: God coops him up in Prison, and casts *Paul* thither also, that so he may come to the speech of him.

3. He keeps them by his restraining Grace, and some strong hand of Providence, sometimes from grosser sins (I say some of those that shal beleeve from some loathsome and hainous evil) but alwaies, from falling into that sin against the Holy Ghost: because that is a Disease which admits no Remedy, a Dungeon of that depth from whence there is no deliverance: beyond the reach of the work of Redemption, as that which comes not within the compass of mercy, and the Riches of the compassion of the Almighty.

The Lord hath passed the sentence, and that most Peremptory, and shews the deadly Malignity of that evil, by way of difference from all others. Math. 12. 31. *Wherefore I say unto you, all manner of sin and Blasphemy shall be forgiven unto men; but the Blasphemy against the Holy Ghost shall never be forgiven, in this world, nor in the world to come.* i. e. There is no

Hope. It here cannot be pardoned: and at the great day he shal never be acquitted; neither here done, nor then declared. So that such a person hath the Tombstone of everlasting destruction turnd upon him & sealed: past Hope and help. And therefore the Apostle puts it upon an impossibility. *Heb.* 6. 4. How far that goes, I wil not now dispute, whether in regard of the covenant of the Gospel, the counsel of the Lord, the Decree of the Almighty, that he shal never have Grace given him to repent: for then it should not so much aggravate the hainousnes of the sin: because from impenitency and final prelev rance in any sin, its not possible such should be recovered; and this great evil upon this ground should have no other impossibility than many other. And withal the impossibility should then ly in Gods counsel, and definitive purpose, not in the Nature of the evil, which answers not the terrible expression of the wrath of God in the Text.

But however it is, it is safe and sure to Joyn Issue with the word of truth, and to take that upon trust. Its impossible such a one should be renewed by repentance. And therefore its impossible, a man, whom Christ hath ordained to beleeve and repent, should ever fal into that evil.

4. However the Lord many times, for reasons best known to himself, and his infinite good pleasure, suffers some, and many of those, whom he will afterwards effectually cal, to be overtaken with most loathsom abominations, yet he ever over-rules and over-works al those Hellish miscarriages of theirs, for the furtherance of his own work in them, when he seriously sets upon the accomplishment of it.

Sometimes there is no waies to cure Poyson, but with Poyson: no means to crush the pride and self-confidence and overweening conceit of a mans own worth, but to leave him to himself, that he may bedaub himself with some dirty and detestable distemper; that so his own

experience

experience may evidence his own baſeneſs, and force him to put his Mouth in the Duſt, and cover himſelf with confuſion: when, through his own ſelf deceiving apprehenſion, he could never either ſee it, or bring his heart to be humbled for it before the Lord. Thus many, who in former times have looched up themſelves, with the glorious appearance of a formal profeſſion, ſo that they could keep out, or wipe off, al the convictions that were preſented before them: At length the Lord leaves them to ſome noyſom luſts, one is overtaken with bruitiſh Drunkenneſs, another with ſome baſe uncleanneſs: and ſo the breaking of the impoſtume, and the venting of thoſe vile evils, conſtraines their conſciences to condemn themſelves, for rotten; when the evidence of the word could not: and this hath been the occaſion of the through converſion of ſome men.

Somtimes again, the Lord takes ſome men out of a ſink, to make them mirrors of the power of his ſaving mercy to al poſterity: The greatneſs of their ſin, was the occaſion, why their Hearts, were pierced for al ſin. *Act.* 2. 36,37. 1 *Tim.* 1. 16.

5. When the time appointed and determined before, in the counſel of the Lord is come, then the prayer of our Savior ever takes place, and makes the means effectual and prevailingly ſucceſſeful for the good of ſuch, for whom he hath taken the care. Joh. 10. 16. *I have other ſheep, which are not yet of this fold,* (ſuch as in his counſel, were ordained to life, yet not called to the ſaving knowledg of the truth:) *them alſo I muſt bring, and they ſhall hear my voice.*

Theſe wandering ſheep, that are gone aſtray from the walks of the Lord, yet he muſt bring: he muſt pluck the Adulterer from his luſts, and the Drunkard from his Cups, and worldling, who hath been Buried in his earthly occaſions, theſe ſhall hear his voice; they are within his Ken, and under his care, and he provides for

their good, though they intend no good unto themselves. So Christ to *Paul*; (he is then pitying, while he is persecuting, he comes to save him, when he purposeth to destroy himself:) *why persecutest thou me? Act.* 9. So, Again he sends a Physitian to him. *Ananias, go &c. vers.* 11.

Reas. 1. From the Soveraignty of Gods wil, who looks at nothing in the creature, for which he should be moved to do good unto it, but only his good wil and pleasure, according to which he carves out his compassion as suits with his own liking. Rom. 11. 7. *The Election hath obtained it*: its not in the power of *Israel*. And therefore hence it is, He shews mercy, because he wil shew mercy: and he it is that raiseth up a mighty Salvation for his people, when they were in the depths of their sins and confusions also. Luk. 1. 69. Ezek. 16. 6. *I saw her in her Blood, and then I said, Live.*

2 The Riches of Gods mercy in Christ, and the scope of our Saviors coming, it is to destroy the work of Satan, and to bring life out of death, and light out of Darkness. Rom. 5. and last. *That where sin abounded, Grace hath abounded much more.* That is the aim of the place; why then was the Law given, since the Law could not save, but only Christ? *Answ.* It was, that sin might abound: when corruption was discovered, opposed, and provoked, then it was made out of measure sinful. That where sin hath abounded, Grace also might much more abound. *q. d.* The Lord Christ would redeem his people, let the Devil and sin do their worst. So the Apostle again disputes, Rom. 5. 8. *God commended his love to us, that when we were sinners, Christ died for us.* Συνίστησι, The Lord painted and limned out the surpassing excellency of his love in most lively Colors.

Its the scope also of the coming of our Savior. *He came not to call the righteous, but sinners to Repentance.* He was not to find them blessed, but to make them so.

so. *Isa.* 49. 5. Christ was formed from the Womb, to be his servant, that he might bring *Jacob* again. Its he that leaves the ninty nine in the Wilderness, and goes to seek up that which was lost in the Wilderness.

If the Soveraignty of Gods good pleasure appointed this; The Riches of his free Grace and the scope of our Saviors coming intended this: then certainly our Savior would carefully accomplish it: but the antecedent is such: therefore the consequent.

Use 1 of Instruction.

Here see the different dispensation of the dealing of the Lord in the waies and works of his providence towards men of the same quality, and that in the same condition, men as sinful, one as another, and under the power of their sin, and in an unregenerate state both of them: Yet the counsel of God and the care of our Savior Christ is farr different, even surpassing mans imagination and thought.

Be they both unbeleevers now for the present, adversaries to his Grace, and opposers of his word, and the work of his spirit, and it may be with greater out-rage and violence, the one more than the other? And yet the Lord may do nothing but in love, and out of mercy to the one; intercede now in Heaven, order al creatures, and overwork al occasions in Earth, for the good of the one, and do nothing for the other; but there is a hand of Justice, and the Poyson of his displeasure, which first or last, either in the entrance, or in the Issue, wil be an ingredient in every passage of Gods providence towards them: Let them both have the same outward blessing, its Diet to the one, surfet to the other: poyson to the one, and a preservative to the other: the one wil be quickned and inlarged to God by it with thankfulness, the other becomes proud, insolent towards men, careless and negligent towards God.

Let

Let them both be under the same Rod and correction, the one wil be made more humble, and the Heart wil be wrought to a more watchful care to walk more awfully before the Lord: the other wil be made more frampful and preverse and hardned in a self willy erring frame of Spirit. Thus some expound that of *Paul*, *Gal.* 1. 15. God who had separated him from the Womb, had set him a part in his counsel and purpose to such a service, and even from the Womb, in his education and course of life, and studyes, he was severing and suiting of him for his own turn.

Object. But it wil be said; do not we see by proof and experience; that even the deerest servants of the Lord, before their conversion pervert even the bounty and blessing of the Lord, to the increase of their sin and hatting of their ruin? The learning and wisdome of *Paul* lifts up his Heart in pride, and sets on his spirit to prosecute the Church. He profited more than his equals: and breathed out threatnings more than they al. How are these then fruits of mercy, when they are thus accursed to a man? and indeed can be no other, for an unbeleeving Heart wil suck Poyson out of the sweetest blessing the Lord bestows.

Answ. They are blessings as they come from God, and as he gives them, they prove Curses; as the Heart that is yet graceless abuseth them: they are preservatives, as they come from the Hand of the almighty, and he administers them: they are turned to Poyson, as a corrupt Heart perverts them to its own hurt. As the Physitian out of love and wisdom administers a wholsom potion, but a foul stomack turns it al into matter of an ill Humor, and so a Disease.

And yet also I answer in the Second place; That in the Issue, at the last, the Lord even out-bids all, and over-works all; even the abuse of all blessings, the the furteting upon al his kindnesses, to the further abasing of the soul, fearful and thankful walking before him,

him, when once he is effectually brought home. There is a ſpecial Confection made out of the kindneſſes, and our corrupt diſtempers, for our deeper Humiliation, in regard of our ſelves and admiration, in regard of Gods goodneſs. As it was ſaid of them in Egypt, ſo the Pſalmiſt applies it to al, *The Lord doth marvailouſly ſeparate his mercies.*

Hence alſo we have an anſwer to the cavil of the Papiſts, who plead, that Chriſt doth not bear al the puniſhment which the Saints deſerve: For ſay they, before their converſion, when they were not in the ſtate of Grace, nor in Chriſt, thoſe afflictions that were laid on them, muſt needs be true puniſhments, and iſſue from divine Juſtice revenging, not from the love of a Father correcting: & therefore Chriſt may ſuffer for the pardon of al their ſins, and yet not bear al their puniſhments.

Anſw. They do come from the love of a Father, who in his counſel hath determined it, and in Chriſt hath fully tranſacted it, though it is not yet actually either beſtowed, or received of them in the work of redemption.

Uſe 2.

Here is matter of admiration, of the boundleſs and unconceivable compaſſion of the Lord Jeſus, towards thoſe that do beleeve, they ſhould get them into *Davids* Counting-Houſe of ſerious conſideration, and Sum up al thoſe precious expreſſions of his faithfulneſs and goodneſs in their whol courſe;

Inſtead of reckoning up the value of them, melt away, and be wholly ſwallowed up in the wonderment and admiration of that, they are not able to recount, much leſs to comprehend, according to the worth thereof. Pſal. 40. 5, *Many, O Lord, my God, are thy wonderful works, which thou haſt done and thy thoughts which*

which are to us-ward, they cannot be reckoned up in order unto thee.

Look back therefore men, Bretheren, and Fathers, beloved and blessed of the Lord, unto the daies forepast, even from that first birth, unto this present hour: The goodness of the Lord, how hath it grown up, and gone along with you from time to time? view the succession of those sweet and tender compassions, which have been renewed and multiplied upon you, as your years, and daies, and months, and moments of your life.

Know it was from the care, and through the vertue of the prayers of Christ, that you came into this world, that he first time of your breathing had not been the first time of your damning. He hath rocked your Cradles, nursed you at your Mothers Breasts, trained you up in your tender years, taken care of you, and then prayed for you, when you did not, could not, pray for your selves: Oh the Riches of that Mercy!

Will not every Man say, cannot each Man confess it, had I continued in such a place, conversed with such wretched company, with whom I was sometimes linked and confederate, had not the Lord freed me from those snares, delivered me from those temptations: had he not born with the baseness of my Heart, but taken the advantage against me, and snatched me away, when I was posting down to Hell, in the eager pursuit of such and such base lusts; there had been no possibility, but I had perished. Oh the Riches of that Mercy!

Nay had he but let Satan loose upon me, or mine own corruptions loose within me, unto which I was addicted, and which was my delight and life: This wretched Heart had never come to an end, nor measure in sin. A *Cain* here, A *Judas* here, An *Achitophel* here, nay a Hell was here in this Heart: yea what the Heart of *Beelzebub* harbored, the spawn of it was here, So that might I have had but mine own will, I had never ceased sinning, until I had come unto that unpardonable sin against

againſt the Holy Ghoſt, and ſo had been paſt Hope of recovery. But it was the care, the prayer of Jeſus that prevented it, and my everlaſting ruin. Oh the Riches of that mercy!

Nay, when I lay ſecure and ſenſeleſs in my ſin, and never thought of means, nor ever ſought for them, he ſent them: though I was careleſs, he continued them, when there was no Eye to pity me, nor I had a Heart to pity my ſelf, yet when he ſaw me in my Blood, he ſaid, live, Poor creature, live. Oh the Riches of that mercy of a Chriſt!

Nay, ſuch was the rebellion and Enmity of this wretched Heart, that I rejected life it ſelf, took up Armes againſt the Almighty & the offer of his mercy, and profeſſed I would none of that Grace of his, that might pardon, that holineſs that might purge and purifie this vile Heart, none of that life and Power of his that might quicken me, nor hear, though he counſelled never ſo wiſely, I would not yield to his convictions, nor come in to thoſe earneſt intreaties.

But Chriſt would take no nay, I muſt be humbled, though I reſolved to keep my pride, I muſt ſubmit, though my heart was bent to oppoſe. The prayer of Chriſt would preſerve me from my ſins, and bring me to himſelf, though I would have periſhed. Oh the height, the length, the breadth of his mercy.

Christ's Prayer FOR BELEEVERS.

Verse 21. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may beleeve that thou hast sent me.*

IN the former verse we had the parties mentioned and described, for whom our Savior prayes: the several particulars therein expressed, we have opened. From this 21. verse to the end, we have the matter of our Saviors prayer in a most high, heavenly, and mysterious manner laid forth and presented to our consideration; wherein the incomprehensible worth of his love and wisdom seems to contend for precedency; and in truth both incomparable in themselves, & unconceiveable by the shallow scantling of the weak and feeble capacity of the Sons of Men.

To pray and purchase that for his faithful ones, that they, who are, by nature and sin, enemies against him, and opposite unto him, may in a proportionable manner, as far, as their meanness is capable, be as near to him, as he to his Father: a Poor creature durst not have begd so Rich a favor, could not expect it, and is hardly brought to beleeve it possible. As he: Is it true indeed, that God will dwell in a Tabernacle made with hands? behold, the Heaven of Heavens is not able to contain him, how much less, this House, this Heart? or as he: *I am not worthy, thou shouldest come under my roof.*

Yet our Savior excludes not the meanest, imbraceth al in the Arms and Bowels of his compassion. *That they all may be one*: even such silly, Poor, despicable ones, may be one in us. Nor yet is the work more glorious, than the discovery mysterious, deep, and unsearchable. one in us, as I in thee, and thou in me, which we may rather adore, than imagine we can conceive,

The things he prayes for, may be referred to these two Heads:

1. What concernes their spiritual wellfare here, in this life, at least in the tast and beginnings of it.
2. What may maintain the top and height of their glory in another world, in the meeting, concurrence, and continuance of al that special happiness they shall attain unto. *Father, I will, that those, which thou hast given me, may be, where I am. q. d.*

He would not live in Heaven, unless he might have his members with him; nor content to be in glory, unless they might be the Spectators of it, and sharers; that he might be in them, and the love of God in them for ever.

The special things which he begs, as that which concerns their eternal wellfare, is only this, and in truth, almost

almoſt al, or more than al is contained in it *viz.* That they al may be one.

This is { Propounded firſt, / Amplified by ſeveral circumſtances in the 21, 22, 23. verſes,

1. By the ſpecial nature of this unity, or Oneneſs; what is meant and underſtood, namely, to be one in them, laid out by way of reſemblance: As the Father is in the Son, and the Son in the Father, ſo they ſhould be one in them.
2. From the end why, Namely, the lifting up of the honor of Chriſt in the Hearts and acknowledgments of the ungodly, even by a conſtraining evidence, whether they wil or no: their own conſciences will yield it, and their mouths alſo confeſs it at the day of Judgment; That Chriſt was ſent from the Boſom of the Father, to bring his ſervants unto himſelf, when he paſſed by the greateſt part of the world; as he found them, ſo left them in their ſins.
3. The means by which they come to attain this ſo great a priviledg verſe 22. *I have given them the glory, thou gaveſt unto me, that they may be one, as we are one.*
4. The order how this is diſpenſed, how received: diſpenſed from God, received by them. verſe 23. To-wit, Chriſt ſhould be in them, the Father in Chriſt, and ſo they ſhould be made perfect in one. And here the end is repeated and inlarged alſo further, That the world may know, that he hath ſent his Son for this end, and that he hath loved them, as he loved him.

Ye have the ſeveral truths ſet out in their order before you, and how woven together: this is the Key of this Scripture, and wil let in ſome light, for the more clear diſcovery of ſo myſterious truth. The main divine truth to be attended, is this.

The

Doct. *The chief Priviledg of the Saints, for which our Savior especially prayes, is; That they all may be one.*

This is the Sum and pith of the great requeſt of the Lord Jeſus, which he puts up in the behalf of al beleevers, as the choiceſt legacy, he would bequeath unto them, and leave with them, and lay in for their behalf; when he was to leave the world: that which he propounds in the firſt place, before all others, repeates again, and purſues it, as the grand Suit of al, that did concern their good: That they may al be one. If once this can be attained, nothing can be wanting, what ever ſhall be deſired, and is truly good. *The unity of Beleevers is the great priviledg, of which they can partake, and for which our Savior prayes.*

We are here to inquire,

1. *Of what kind of unity our Savior and the Text here ſpeaks.*
2. *What that unity is, wherein it conſiſts, and by what diſcerned.*

Touching the Anſwer to the, Firſt.

I muſt crave leave under favour and correction to ſtep aſide from the common Road, the uſual apprehenſion of many Interpreters; whoſe Judgment and knowledg I highly prize and reverence, and with whom I could deſire to concur, and eaſily ſo ſhould, but that Evidences out of the Text (to my ſeeming and ſhallowneſs at leaſt) are ſo cleer, that they conſtrain my Judgment to go a little aſide. I Anſwer therefore;

1. *Negatively.*
2. *Affirmatively.*

Negatively: The union of love and concord with the faithful, as the members of the ſame Body ought to maintain in their hearts and conſciences, and in their converſe

converse and societies one with another; keeping that unity of spiritual agreement in the bond of peace: to think the same thing, and speak the same thing: to be of the same mind and Heart, as it was said of them in the Primitive times; *Act.* 1. 14. *They continued with one accord*, and Chapter 4. 32. The multitude of them which believed, were of one mind, and one Heart.

This unity of amity, of love, and mutual and spiritual accord, is not the chief aim and intendment of the Text, nor yet the purpose of the prayer of our Savior. Though indeed it may be collected and inferred from this: and to my apprehension, the very letter doth look another way, and speaks aloud touching another thing. For so,

1. The words immediately following are marvailous plain and expres, *That they may be one in us.* True it is, they should be, and those that have the same spirit of love, as the same soul in many members, they wil be of one and the same affection each to other: but that Christ now prayes for, which presupposeth this, and is indeed the foundation thereof, is, Namely, *that they be one in us*: and then they wil be at unity, one with another. Yea the very manner of speech, laid down by way of comparison and resemblance, seems to be added, as a further clearing and interpretation, of that which went before. That which was propounded there in the general, here comes more fully to be explicated; As though our Savior had said, when I pray that al beleevers may be one, my meaning may thus be conceived, and my intendment rightly understood by this resemblance. As I am in the Father, and the Father in me: the scope of my prayer is, that they should be one in us, after their manner.

Again when our Savior sets down the order, how he would have this unity attained and preserved, he speaks ful verse 23. *I in them and thou in me*, and so they shal

shal be made perfect into one *q. d.* If they all be in me, as I am in thee, then are they in unity: and thou being in me, and I in them, then are they perfected in this unity: As they are one in me, and so in thee, by spiritual dependance, to receive al: So I am one in them and thou in me, by spiritual influence, and we communicate al unto them.

2. The Second reason is out of verse 22. Where the Glory, which Christ hath received and given to his servants, is made a means to obtain this unity. *The glory, which thou hast given to me, I gave to them, that they may be one, as we.* Whence it follows by undeniable evidence; This unity is one Stayr and degree beyond the glory it self, which the Saints receive: For its a rule-case in reason, the end is more excellent, and of greater worth and goodness, than the means appointed for the end. Unity of affection among the Saints is part of that glory, or an ingredient which makes up the glory of the Saints, but this unity is the end of that glory, and so more excellent; therefore something beyond that, or any ingredient in it.

2. I answer *affirmatively* in a word,

The unity here meant is the unity of that spiritual relation which they have to Christ, and in him to God the Father; not the unity of affection or charity, which they have one to another, and one between another.

That which is more excellent than this unity of affection, as being the end unto that, is ordained unto that, as the end, that must be something beyond it: so this unity is.

That which is properly bounded by the words of the text, and intendment of the place, upon Christ, and the Father in him; That unity is not the unity of affection, but of relation.

But this unity, by the expres testimony of the truth and Text is bounded upon the Father in Christ: That they

they may be one in us. therefore the unity here intended is that of relation, not of affection.

We have now gained the first: what kind of unity this is. We are now to inquire, wherein this consists, or how it may be discerned.

The explication of this, will be the interpretation of the words of the Text, which follow; which are applied (as far as yet I can conceive by the most sad consideration) unto this very purpose now in hand. For when our Savior had prayed; That they might be one; That they might aright understand it, and so, the exceeding love of Christ; who did not seek, nor so obtain (for he is ever heard in what he asks) any mean or ordinary blessing, or common courtesie for them, for their present comfort and refreshing. But the choicest mercy, a blessing of incomparable worth and surpassing excellency; That, I say, they might understand this and receive suitable comfort for it; He addes, by way of explication, what he meaneth, with as much plainness, as such a spiritual mystery, which touched the very inward Heart-Blood of our happiness could be discovered. *q. d.* If you ask what I mean by this unity, and whereby it may be discerned: I answer by this familiar comparison: As I am in the Father, and he in me, so I wish, they may be one in us. So that here we must unfold,

1. How the Son is one in the Father, & he one in him.
2. Then conceive after what manner the Saints and beleevers must be one in them, for this Christ hath prayed: this he hath obtained: this shall undoubtedly be received.

Both which I cannot tel how more nakedly to lay open, than to express in several short propositions, or conclusions.

1. The ground of this resemblance, taken from the manner of the Sons being in the Father, is not to be attended, nor ought to be considered in regard of the God-Head or effence of the Deity: but in regard of their

ſubſiſtence, as they be diſtinct perſons in this their diſpenſation. Therefore the word is in the plural: One in us, as ſhewing the number of the perſons: beſides, they are put by way of particular diſtinction each to other; the Father in the Son, the Son in the Father, not ſo much as mentioning, nor yet taking the God-Head into the comparison, is common to them both indifferently; as I am in thee, not in the God-Head: thou in me, not as both in the God-Head, for that was to be one in a third, not in themſelves.

2. Their being each in other, iſſues out of the mutual reſpect they have each unto the other. The Father wholly and alone gives his being and ſonſhip unto Chriſt: The Son, as he receives, ſo he returnes his being to the Father, as relates, or things in relation, look each to other alone, receive and give conſiſtence one to another, and depend each upon other, in that behalf, and ſo to be in the other mutually, their very conſtitution and being, riſing from this concurrence, mutual holding each upon the other; and ſo may be truly ſaid to be in each other. As buying is in reference ever to ſelling. Giving ever in reference to taking: ſo that one cannot be without the other, give being each to other, and ſo may be ſaid to be in each other.

So the Father, as ſuch, looks only to the Son: the Son looks only to the Father. He is not a Father, becauſe God, but, becauſe he hath a Son. The Son is not therefore Son, becauſe he is God, but becauſe he hath a Father: for they are both equally one God and have the Deity indifferently agreeing to them both. As a man is not therefore a Husband, becauſe he is a man, for then every man ſhould be a husband, but in reference to the Woman he hath married.

And hence the Father is ſaid to be in the Son, and the Son in the Father, namely to be one in this mutual reſpect. The Father had an Eye only to the Son in giving his ſubſiſtence of a Son: The Son again hath an Eye to the

the Father alone, returning the being of his sonship to him. And they are perfect in this; They wholly give, wholly take. Thus they are said to be in each other. Joh. 14.10. *Beleevest thou not, that I am in the Father, and the Father in me?* So said again, to be one with another, and delighting one in another. Prov. 8.30. And mutually to glorifie one another. *Father glorifie thy Son, that thy Son may glorifie thee.* Joh. 17. 1.

3. The second person in the glorious Trinity so takes our Humane Nature into personal Union with him, that he is the same person he was, no other, and it becomes one person with him, leanes upon him, hath his dependance from him, & looks alone to him for his subsistence.

As a Son, he assumes our Nature, and as a Son with our Nature looks to the Father. Therefore said, he doth nothing of himself, but what he sees the Father do. *Joh.* 5. 19. As the Father hath life in himself, so he hath given to the Son, to have life in himself because the Son of man verse, 26. 27.

4. As the Father is said to beget his Son, and give being to him, so the Son, as thus begotten assumes our Nature, he comes the Head of the covenant and gives being of Sonship to his Children, and they returne al that being to the Lord Christ, and the Father in him Therefore called the eternal Father. *Isa.* 9. 6. *Hebr.* 2. 1, 3. Here am I, and the Children thou hast given me called also his seed. The manner of which words may thus be conceived.

The Lord hath purchased the Spirit, he is said then to beget, when he sends the spirit of Sons into their Hearts, which by the immutable assistance thereof, sets their hearts for God, holds the heart thereof towards him alone, as their Father, and principle of life. As they receive this being of Sons they returne it wholly to the Father in Christ: The whole man, in the whol, and that with his whol strength, fastens upon God in Christ, acted wholly by the influence of his spirit, and holds the not excellency thereof.

The Sum of all, out of all that hat been ſaid.

1. *Unity* is the chiefeſt privilegd for which Chriſt prayes, and beleevers can partake of, as their peculiar good in themſelves.

I add that, *In themſelves*; becauſe there be higher ends than this, in the Text: To-wit, the ſetting up of God in Chriſt in the conſciences of the ungodly, that they may be forced to confeſs, that God ſent his Son to this end; That he loved them, as he loved Chriſt. There is yet another and higher end: That they may behold and wonder, and be ſwallowed up in the admiration of the glory of Chriſt, which the Father hath given him.

Enquire here, how far Chriſt being in the Saints, and his love in them, may yet be a higher end, than this.

2. This *Unity* is not the unity of affection between each other ſo much, but the unity of relation to God in Chriſt: That as the Father is in the Son, and the Son in the Father, by eternal generation; Beleevers ſo ought to be in both, by ſpiritual Adoption.

3. *In this Spiritual Adoption*, as there is an influence from God in Chriſt, to bend and ſettle the frame of the Heart towards him: So there is a re-fluence and return, by the power and impreſſion left of the ſame ſpirit to come again to him. Conveyance of help on Gods hand ſhould quicken our dependance to look to him, and ſtay our ſelves with him there.

4. Had *Adam* ſtood, his poſterity, out of principles, in themſelves, might have challenged happineſs, though a covenant performed by a man, conveyed by a man, unto them, by way of natural generation.

But in the covenant of the Gospel, the ſecond *Adam*, the ſecond perſon, taking our Nature, by the power of the Deity, wrought all for us, communicates all to us: by the ſame almighty power, inables us to receive what we have from him: To be acted in all by him; To return all to him. The mutable principle in the creature

ture never brought a man to God, nor kept him with him: But the mutable presence and Spirit of Christ.

So that there is a priviledg here above that principle of Grace that was in *Adam*, for that was but a creature. But here the spirit and so the power of God through Christ, that takes our Nature into the neereſt union with him, even personal, which in *Adam* it attained not, in that purchaseth all for us. Not a principle in us firſtly, but the spirit of God in Christ it is, by which, the bent of our Hearts are held and carried towards him, acted by him, and so inabled to hold out the vertue, power, praise, and excellency of the spirit in Christ from the Father.

So that a poor creature is compaſſed about with nothing, but with the power of God in Christ, and becomes one with Father and Son in their mutual relation to them, and totall dependance upon them. And this is above the innocency and excellency of *Adam* in Paradiſe, and all that he could attain unto; and above all created Grace in Heaven, being wholly taken up with God in Christ, and looſe our ſelves in God and Christ. Eph. 4. 13. *The acknowledgment of the Son of God.* It was not the Son of man that did it: The Son of God, that recovered us, held the bent of our hearts to him, acted us, kept us, perfected us, crownes us. *God ſhal be all in all.* The Father gives being to the Son, returnes all to the Father, and that eternal generation, and so one. The Lord Christ, as a ſon, and begotten of the Father, gives us the being of Children by Adoption, ſets us, and holds us. We take al, acted by him, return to him. As the Father in Christ gives all, we receive, and to the Father through Christ we return al, and ſo we are one in the Father and the Son.

1. Reaſon.

1. Becauſe this is the ſcope of our Saviors coming into the

the world, and the next end, I ſay, the next end he intended in the great work of Redemption, which he wrought for loſt man; To bring him into this neer relation of deareſt Love of the Father, by himſelf and the work of his ſpirit: and its that wherein the life and power and pith of the covenant of Grace, doth eſpecially conſiſt and appeare, and the excellency thereof.

That peculiar and ſpiritual intercourſe, not alone of affection, but of divine operation of God upon the ſoul, whereby the ſoul returns all unto God, to do al, and to receive all, to do all for himſelf in man, and to receive all to himſelf by man.

So that God alone doth all in this, firſtly upon man, and then by man. If this work was ſo much in the Eye of our Savior, and that intended: So chief alſo in the performance, and that accompliſhed with care: no wonder it had the next Room and remembrance in his prayer. But ſo it was: this was the main errand of our Savior, when he was ſent into the world, and the very life of the kingdom of Grace, and the covenant of Grace, as it concerned them. So the Lord profeſſeth by the Prophet, Eſa. 49, 5. *And now, ſaith the Lord, that formed me from the Womb, to be his ſervant:* Our Savior, appointed in Gods decree, ſanctified and overſhadowed by the Holy Ghoſt in the womb, and called to this end, for this work, *To bring* Jacob *back again to him.*

It was that which was plotted by the Head and policy of Satan, and brought about by the fal and through the folly of our firſt parents; *To break off this unity and Oneneſs betwixt God and* Adam: For Satan had found it by woful experience in himſelf, that by ſin God would be eſtranged from him, and he alſo from God: neither to find his favour towards him, nor the preſence of his ſpirit of Grace to work upon him: nor yet would *Adam*, thus departed, act for God, nor return to him that praiſe he ought; So that God and *Adam* are not one, but at odds.

Its

Its the meaning of that place. *Gal.* 3. 19, 20. When the Apostle had shewed the weakness of the Law, in the work of Justification, and the promise only carried it; He makes this Objection; *wherefore then served the Law*, i. e. The giving of the Law? Answer; It was to discover transgression; and therefore it was given by the Hand of a Mediator, to-wit *Moses*, who was between God and the people.

Now, in that *Moses* was a Mediator, it shews there was diverse parties differing and disagreeing one from another: for a Mediator is not of one: not of parties that are at unity and agreement; but God is one, ever like himself and the same. Therefore the cause of difference was not on Gods part, but by Reason of transgression; which shews man to be other, than he was by Nature, ful of guilt and sin, and that's the reason God is at odds with him, as he is departed from God.

Now the scope of our Saviors coming is, to bring the Soul back again unto God, by himself, and to make it one with the Father and himself. It was beyond the power of any created Grace to bring back a fallen Soul; but the God-Head of Christ, in the Nature of man assumed, must bring the Nature of man to God again. And where as it was found by proof in our first parents; that the power of created Grace did not, nay indeed could not, hold the Soul unchangeably to him, and so to act by, and for him.

Herein lies the life and incomparable excellency of the covenant of Grace, and the fulness of the sufficiency of the quickning power of the second *Adam*, the Lord Jesus, not only to procure unto acceptance and approbation with the Father, but the lively communication of himself, and the assistance of his spirit, *to keep our hearts*, and the gracious work thereof to him for ever.

So that, though our Graces might and would fail us in *Adam*, yet the spirit of Jesus upholds and holds us for ever towards him, a fountain of living water. Though the

the vertue and work thereof would waste away, and through not-attendance, not put forth it self upon the rule, and for the work, as we see in *Adam*, He attended not unto, acted not upon a command, but listened to the deluſion and ſuggeſtion of the enemy. Yet the ſpirit of Chriſt, which dwelleth with us, and ſhall be in us, is there, not only to keep with us and carry us to Chriſt, but to quicken us by vertue from Chriſt, according to the tenure of the Goſpel. *Joh.* 14. 17. And this is indeed to be under the powerful impreſſion of the covenant of Grace. And this is the meaning of that place. *I live not, but Chriſt lives in me. Gal.* 3. 20. Chriſt by Faith brings me to God. By his ſpirit keeps the bent of the heart towards him. carryes it to himſelf, acts it upon himſelf: quickens it by influence of vertue, the fountain whereof is in himſelf. *Adam* might have ſaid, *I live*, by a power and principle of Grace, in which I was created, and in which I have pleaſed God thereby, and according to a covenant of works may challenge life and happineſs. But *Paul* in the perſon of al ſelf-denying ſinners, profeſſeth that, *I live not.* Chriſt hath called me, brought me to himſelf; gives me his ſpirit, and keeps the Eye of my Soul upon himſelf: That he may thereby, *Be all in all to me*, work all in me and by me.

Its the meaning alſo of that. Col. 3. 3, 4. *Our life is hid with Chriſt in God: when Chriſt, who is our life ſhall appeare.* God is in Chriſt, is in us: keeps us to himſelf, and communicates al ſaving Graces of life here, and will quicken and perfect all in the whol man at his reſurrection. Thus then we ſee, The end of our Saviors coming, and the life of the covenant of Grace; both theſe our Savior would further by his prayer:

But this unity with the Father and the Son; is the end of our Saviors coming, and the life of the Covenant.

2. Reaſon

2. Reason.

This work being savingly and effectually made good upon the soul, it maks way for the inlarged expression of all the fruits and works of holiness, which might further set forth the honor of God, the kingdom of Christ, our own comforts here, and happiness in another world. Its the meaning of that, Joh. 15. 5. *He that abideth in me, and I in him, the same bringeth forth much fruit.* True, it is done by faith: but it is something other, and something more, than the bare coming to Christ, or our Union with him. It is the keeping the Eye of the soul, and carrying the bent of the Heart upon the engagements of Gods deareſt love, and the unchangeable work of the spirit of Adoption to be acted by the quickning vertue thereof in Gods time, and after Gods manner, and answerable to our need, and that condition and place we posseſs in the Body of Christ; for so that phrase implieth. Joh. 6. 56. *He that eateth my Flesh and drinketh my Blood* (that is done by beleeving) *He abideth in me, and I in him.* That is another and a further work; And it intimates a free and a ful intercourse of spiritual communion between God and the soul: and a communication of his presence and spiritual influence upon the beleever.

As it is in the Body natural, when the constitution is healthful, and the composition of parts compleat and in a sweet order, there is a free intercourse of blood and spirits between each part, and in each passage, whence the whole is in perfect strength, and each part active and able to its office. But when there grow obstructions, the passages between part and part are stopped, the work is hindered, and the whole prejudiced, both in health and strength. So it is, when this Oneness and this neer relation in the power and expressions of it, betwixt the Soul and the Father and the Lord Jesus Christ, hath his

ful and free-passage; There is a special intercourse of the presence and spiritual influence of the spirit of Adoption upon the soul, whence follows a quickning vertue and inlarged fruitfullness in all the services to God and man. As they are one with the Father and Christ; so are they wholly acted by them, and approve both their hearts and carriages unto them in all well pleasing. So the Apostle, 1. Joh. 3. 6. *He that abideth in Christ, sinneth not, but he that sinneth, hath not seen him, nor known him.*

Use to { Instruct / Comfort / Exhort } Us.

1. *Instruction.* The practise of our Savior is a precedent and pattern of praying to all the faithful, unto the end of the world, teaching us, how we should order our desires, when we appear before the Lord, and put up our petitions unto the throne of Grace.

Thou seest here, what our Savior seeks for, sues for, and that in thy behalf, and for thy good: yea when he would lay in for the relief of his servants, and provide for their comfort in this world, before he was to go into another world. When he would suit them with blessings, and good things, that might be serviceable for their everlasting wellfare. This is the great and grand request, and that put up in the first place, *That they may be one in us.*

Go thy way, do thou likewise: pray thou likewise: Let this petition have the chief place in thy heart, and the first place in thy prayer. As the Apostle in another case; I may in this; *Let the same mind be in thee that was in Jesus Christ.* He is most wise, and best knows what may procure our good, and is more merciful and careful for our wellfare than we our selves. If wise, and knows best:

beſt: merciful and cares more for our eternal good, than we for our ſelves; when we have ſuch a Guid that can not erre, who ſhews us the way, we may ſafely follow it.

A pattern beyond all exception: we may, nay we ought, if we be wife-hearted, to imitate it. The prayer of our Savior is the ſtandard: by this we ſhould make al prayers, judg all. True, in every thing our prayers and ſupplications ought to be made known to God: What ever we would have, or have a ſanctified uſe of, ſeek it, and ſeek a bleſſing upon it; what ever we receive, be thankful for it. But, that which is of greateſt worth, we have moſt need of, and may receive moſt good by, affect that more than al the reſt, and ſeek that before all other. Of the ſix Petitions, but one for worldly things. Where the Lord in his word beſtows more lives and labour to direct thee, beſtow thou moſt care to attend and take it.

Set then this prayer of our Savior a Sampler dayly before thine Eyes, when thou comeſt to petition good things for thy ſelf, ſay; It is not the profiting of this world, that may inrich, nor comforts, conveniences which might content, that I ſeek for. But, Oh that I, and al mine, and al thine, the families of thy ſervants and the aſſembly, may be, not one only in affection, but one in that neereſt relation of deareſt love, to thee bleſſed Father and bleſſed redeemer, That we might not live, but thou wouldeſt live in us, That we may be al one in thee.

Uſe 2. Comfort.

We have here matter of unconceiveable comfort to ſupport the feeble ſpirit, and fetch up the fainting and drooping hearts of the poor and faithful ſervants of the Lord. What ever difficulty ye meet withal, that may diſmay you: what ever oppoſition from without, which

may resist and hinder, or weakness from within, that may discourage you, either from the seeking or expecting so great a favor, so high and happy a priviledg from the hands of the Lord:

What: that I! Such a sinful and wretched creature? who am fit to be cooped up with the damned, and chained up with the Devils, who have been one with them in al their wickedness: temptations have not been presented, occasions offered so soon, but Oh! this vile heart, hath been one, and sided with them, and been carried by them, and transported with distempers, as with a violent stream.

What! can this carnal cursed heart ever be one with so holy and blessed a God? what! I! that have been a Traytor to the Lord Jesus, and shed his Blood, and crucified again the Lord of life! I! who have been a Rebel against the Rich mercy and Grace of the Father, so graciously provided, so freely offered? that ever I should imagine to be one with these, who have been an enemy to both? its beyond my thoughts, much more my Hopes, its not possible, therefore not credible. Why? alas, mine own experience wil give in evidence, and that undeniable, against my Soul. I have had all means, injoyed all ordinances, God hath tried all conclusions, compassed me about with mercies, hedged me in with afflictions, to hold my heart to him, and keep me with him: All Hopes and helps have been plucked away, from whence I expected relief, that I might look to him, and be quickened and carried by him: Its not possible therefore to be attained. True, Its not possible for al means to work: Not possible by any power or ability of thine own to bring it about: And yet it is not impossible, if the Lord Jesus have prayed for it, but God should give it, and you undoubtedly receive it from his Majesties hands. Our Savior professeth so much: Father, I know thou heares me alwaies. *Joh.* 11. 42. therefore its no more but that which Christ avoweth, he knows

M

knows: and therefore thou mayst build upon it & know: Yea upon this ground, he supports the heart of *Peter*, in that heavy Shock, when almost al was gone. Luk.22.32. *Satan hath desired to winnow you, but I have prayed, that thy Faith fail not.*

When therefore Satans Assaults are never so fel and fierce, his temptations never so fiery, which with their vehemency, multitude and continuance, seem to shake and sink thy heart; when helps and heart and Hopes and prayers and al fail, so that thou art at thy wits end, and utmost period of thy thoughts: yet the prayer of our Savior never fails of acceptance and succes. Therefore set thy heart at rest; Christ shal either miss of his prayer, or I will not miss of this priviledg. Therefore yet this staggering and back-sliding heart wil be setled. Therefore this giddy and unsteedy heart wil be established. If the Father will deny Christs prayer: I am content he should deny my comfort and support. But the one is impossible, and the other is incredible.

Its seasonable even for unbeleeving creatures (leaving secret things to Gods counsel) when they have no heart to pray, nor Hope to expect any favor; and where ever they cast their Eye, they find nothing but cause of discouragement and confusion of face: look into the world, there is nothing but vanity there to deceive and vex, look they into their own hearts and lives, there is nothing, but Hells of sin and guilt, which might overwhelm them; *Look then to the Prayer of our Savior*, who prayed for His in their worst condition, when they did not beleeve, and could not pray for themselves, and were as bad as I am: even for *Paul*, when he was persecuting and blaspheming, even for many of the Jews, when they were killing of him, and why not for me? why may I not Hope the best, when I cannot conclude the worst? what God wil do, he knows not: what he may do, he hath revealed, and I will yet expect.

Use 3.

Use 3. Exhortation.

He prayed for this disposition, labor thou to attain it. He desired it of his Father in Heaven, indeavor thou to the utmost of that care and skill thou hast, in the use of all means to attain it upon earth. The Sum is: That the whol strength of the Soul should be wholly carried to God in Christ for all: not to any thing in our selves we have, or for any thing we can do (as *Adam* might have pleaded, I have done, I have deserved it) but wholly to be quickened and acted by the spirit of God through Christ.

The Soul should be like the Herb Heliotropium, the Nature whereof is such, as the Philosopher observes, It turnes the face of it towards the Sun, what way soever it turnes: In the morning looks to the East, the Sun rising: In the evening to the West, the Sun setting. So it should be with the beleeving sinner, the face and Eye of the Soul ever towards God in Christ.

That which our Souls need, and which is able to answer our desires, and satisfie our necessities; is here alone to be had: hither alone we must come, from hence, for ever look to receive it. So *Peter* disputes. *Act.* 4. 12. *Joh.* 6. When our Savior would settle their staggering disposition, least they should be taken aside; *will ye also go away?* He answers, and yields the argument; *Whither should we go? thou only hast the words of eternal life.* Here only is that wisedom that may guid; here only that mercy that may succor; here only is that Grace that may refresh and quicken; Its good therefore coming, being here. So they by experience concluded; Jer. 3. 29. *Surely in vain is Salvation hoped for from the Hills: and from the multitude of the Mountaines: truly in the Lord our God is the Salvation of Israel.* And upon the like ground they resolved, Hos. 14. 3. *For in thee the Fatherless findeth*

findeth mercy. Its not Els-where to be found. Therefore learn we to chide our hearts out unto God in Christ. As *Jacob* his Sons, *Why stand ye here gazing one upon another? go unto* Egypt *and buy, that we may live and not die.* Gaze not upon the sins, weaknesses, temptations, miseries, means, ordinances &c. get ye to God in Christ, that ye may for ever be assured, comforted, and quickened.

As its alone here to be had, So here we shal never fail to receive what we seek and expect. *Ps.* 10. 20.

Verse 21.

Verſe 21. —— *That the world may beleeve, that thou haſt ſent me,*

THeſe laſt words lay out the main ſcope of the Prayer of our Savior, at which he aimed, and which he looked at principally, by the grant of that ſpiritual unity which he craved in the behalf of his diſciples. And the end is, *To lift up* the praiſ and honor of that ſupream and abſolute ſoveraignty of God the Father in ſending; his own faithfulneſs and infinite ſufficiency in executing and accompliſhing the great work of Redemption, about which he was ſent: ſo that there was nothing failed of all that the Father purpoſed, and he undertook to perform: and that the world and worſt of men, however formerly they rebelled againſt his authority, counſel, and command in ſending; rejected alſo the perſon and proceeding of our Savior Chriſt in coming: who was a ſtumbling to the Jew, and fooliſhneſs to the Grecians; The Head-corner-ſtone whom the Jews refuſed, whom the Gentiles trampled under their feet: againſt whom both Jews and Gentiles banded themſelves. So the Apoſtle *Peter* obſerves the Prophecy, and concludes by proof and experience and accompliſhment of it. *Act.* 4. 24, 25, 26, 27. Lord thou art God, which haſt made Heaven and Earth, and the Sea, and al that in them is, who by the mouth of thy ſervant *David* haſt ſaid, *why did the Heathen rage and the people imagine a vain thing?* The Kings of the Earth ſtood up, and the rulers were

were gathered together against the Lord, and against his Christ: for of a truth, against thy holy Child Jesus, whom thou hast anounted, both *Herod* and *Pontius Pilate*, with the Gentiles and the people of *Israel* were gathered together, &c. Let us break their bonds, and cast their cords away. I know not the Lord, saies *Pharaoh*. We know that God spake unto *Moses*: as for this fellow, (so contemptuously they spake of Jesus) we know not whence he is. *Joh.* 9. 29. The Jews had certain questions against *Paul*, saies *Festus, and of one Jesus*. Act. 25. 19. And the whol rabble cry out, Away with him, from the earth: not him, but *Barabbas*.

And yet when the prayer of our Savior shal attain his end, in the hearts of the Faithful, so that they shal be wholly carried to God in Christ, by the immutable assistance of his Spirit, their hearts kept with him, their graces acted upon him, themselves quickned by him, for ever: then al these, wil they, nil they, shal by a constraint be forced to acknowledg, their own consciences wil yield it, and their mouths confess it, at the day of Judgment; That Christ was the true Messias, sent by the Father, and that he hath fully accomplished the great work of salvation, for the good of his. And God only shal be exalted in that day.

There be two particulars in the words. We shall open all, and handle that which is the main.

1. *Christ is sent by God the Father.*

2. *God will have this beleeved by the ungodly*; Which will be, when the Saints attain this unity here prayd for, then Christ will attain this glory.

To the First.

That Christ is sent by God the Father for the Redemption of his. It needs no further witness to settle it, the words are so express. We will a little open it that as it is true, so it may be plain and evident, and so much the rather, because our Savior laies so great a weight

upon it and bestows the very strength of his prayer in the first place, for the attainement of the acknowledgment thereof. And to speak once for all,

1. What the word & the weight of the phrase carries.
2. In what regard our Savior is said to be sent.
3. Wherein this sending lies.

I

The word sending, or as the Latin phrase hath it, Mission, carries ever two things in it.

1. The Authority of him that sends, in respect of the party that is sent: but it is not the authority of dominion and rule so much, as that Authority of order or communication of a work from one unto another. And in this sence, he only can be said to be sent, who works from another, and works not originally from himself.

2. It implies a new act or impression upon the creature, whereby it hath it's self in some other frame or disposition than formerly.

Take it in this breadth and extent, you shal find, that in scripture, the Son and holy Spirit are only said to be sent, and it is never attributed to the Father. *Gal.*4. 4. God sent his son. Joh. 15. 26. *But when the Comforter shall come, whom I will send unto you from the Father.* And this cannot be any created Grace or work, for the words following determine that full. The Spirit of truth, which proceedeth from the Father. Joh. 14. 20. *But the Comforter, which is the holy Spirit, whom the Father will send in my name.*

When-ever then the action with the manner also from such a person, are comprehended in this sending; It is never given to, or affirmed of the Father: because it implies, not an act only expressed by a person, but an act from a person in such a manner, as that he hath Authority in way of order originally to act before another at the least: And the other to act from him.

But because the Father cannot act from the Son and Holy

Holy Ghost: but both Son and Holy Ghost, they do not act only, but act in their order and manner from another; the Son from the Father, and the Holy Ghost from both: therefore they are truly said to be sent.

But if they look at the act only, which is expressed upon the creature, then this sending is, and ought to be given to all the persons. As the Incarnation of our Savior is one thing in his sending. Therefore those two are joined. God sent his Son made of a Woman, as made, so sent: and herein the Holy Ghost had a hand, whether we look at the sanctification of the seed in the Womb, or the uniting of it to the second person. There all the persons work. So likewise in the dispensation of the office of our Savior, in his whol proceeding, the works of the Holy Ghost went along. *Isa.* 61. The Spirit of God was upon me, he sent me to preach, and he preached and performed all those great works by the strength and operation of his spirit.

2.

In what regard our Savior is said to be sent.

Not as the second person in the glorious Trinity, whereby, he is God blessed for ever, equal with the Father: for so the Apostle professeth *Phil.* 2. 6. Being in the form of God, thought it no robbery to be equal with God, *i.e.* Had the glory of the Deity truly appertaining to him, and the God-Head dwelling in him, and knew his own worth and right; therefore willingly submitted himself to that Under-condition, not by constraint, for he wel understood what his due was.

But as he was God and man, and assumed our Nature, and became mediator in our Room and stead. So he professeth of himself: That his Father is greater than he. As he took upon him the forme of a servant, became our surety, and came in the similitude of sinful flesh, yet without sin. *Joh.* 14. 28. In his voluntary and free dispensation, as he was willing to take our flesh, and dwel thereby amongst us, so is he inferiour to himself, as

God, and so to his Father. And yet take the work it self, and the manner of the work, as it was explicated before, and the phrase of sending implies; he is only sent of the Father. But look at the work Barely, he may be said to be sent by all: but that is unusual, nay in open phrase never to be found in Scripture, because the word comes not in that sense to our view.

As he becomes to take our Nature, so he was sent. But as Son, by eternal generation, he is made fit to take our Nature. And therefore it is, the assuming of Human Nature is made a propriety, a thing peculiar to the second person; Insomuch, that it is heresie to say, the Father was incarnate, or the Holy Ghost incarnate.

What ever appertaines to our Savior, as the second person, and as the Son of the Father; that he had by eternal generation, and in a peculiar manner from the Father. But as second person, he assumes, and so is sent, and dispenseth the work of our Redemption. Therefore so far he is in a peculiar manner sent from the Father: and in this sense, he is never said to be sent, but from the Father in the Verdict of Scripture.

2. As he assumes and becomes incarnate, so is our Nature taken into personal union with the second person, so far is it advanced, and hath a priviledg and liberty to use any Attribute, so far he sends the Spirit, even the Holy Ghost from the Father, and dispenseth all power from the Father, by the Spirit for the Good of his. And therefore so far he doth all in all, as he is sent from the Father in a peculiar manner.

In a word, hence it appears, that the work of incarnation, as he took our Nature, the work of dispensation in sending the Spirit, & appointing all Officers, & Offices & ordinances, and accompanying and blessing all for good: Issues in a peculiar manner from this his sending from the Father. Which the wicked world doth not see, will not acknowledg, cannot submit unto, but they shall one day be forced unto it.

Hence

Hence it is, our Savior alwaies profesſeth, he doth al, as ſent. *Joh.* 5. 36. Arms himſelf by his ſending againſt al. *Joh.* 10. 36. Looks wholly and only at that work, for which he was ſent. *Joh.* 5. 30. And generally all runs upon this ſtring, comforts all from his ſending. As my Father ſent me. So I ſend you; ſhews the greatneſs of their ſin, that oppoſe him, He that deſpiſeth me, deſpiſeth him that ſent me.

3.

Wherein this ſending conſiſts: look at the work of it. Anſwer in four things.

1. He is appointed and ſet apart to this great imployment and Ambaſſage. Joh. 6. 27. *For him hath God the Father ſealed.* Iſa. 49. 5. *I have formed thee from the Womb, to be my ſervant, to bring* Jacob *again. And verſe,* 6. —— *That thou maiſt be my Salvation to the end of the Earth.*

He is now in Gods counſel and everlaſting decree deſigned to this ſo great a work, and in his ſeaſon called out to the execution, ſent from his Boſom abroad into this world, to act the great affaires of Gods everlaſting purpoſes, touching the recovery of man.

2. The Father committed this ſo great a work unto his care and truſt, and laid it upon him as his charge, which by mutual conſent and covenant he willingly undertook. Joh. 6. 39. *This is my Fathers will that hath ſent me, that of all which he hath given me, I ſhould loſe none, but ſhould raiſe it up at the laſt day.* And therefore adds verſe, 40. *He that beleeves in me. Shall have everlaſting life and I will raiſe him up at the laſt day.* Yea he gives up his account of his work. John. 17. 12. *Thoſe that thou haſt given me, I have kept, and loſt none.* And therefore compares himſelf to the good Shepherd, that layes down his ſelf for his Sheep. *Joh.* 10.

3. Gives him ful commiſſion for the accompliſhment of this work unto the ful, even as he is the Son of man; hath

hath given right and liberty to the humane Nature of ours now received into personal union, to use and improve any of the Attributes of the Deity, for the further benefit of the Saints, the good of his Church, and the furtherance of those spiritual ends, which may best set forwards the glory of God, and the everlasting welfare of his people.

This so wonderful a union doth advantage the Humane Nature to so high a privilege, to use al the excellencies of the Deity, at al times, answerable to al necessities, to fetch supply suitable, to the wants, desires, comforts of the Saints. This is the meaning of those places. Mach. 28. 18. *All power is given to me in Heaven and in Earth.* To have al power, it to be Omnipotent, for more than all cannot be conceived not possessed: more than that, God hath not: and that because it is an in-communicable Attribute, he cannot communicate: but the meaning is; though it be not omnipotent, yet it hath liberty to set that on work, for the benefit and best good of Gods servants.

Hence, what the Father doth, the son is said to do also. *Joh.* 5.26. *As the Father hath life in himself, so hath he given to the son to have life in himself.* Verse, 19. What ever things he doth, those the son doth likewise: for as the Father raiseth up the dead, even so he. Joh. 17.2. *Thou hast given him power over all Flesh, to give unto them eternal life.* He that must rescue them from Hel, and sin, and death, and from divine Justice, he must have power over al: That the power in Heaven, may not prejudice and frustrate the work: in Hel hinder it: on earth oppose it.

4. The Father leaves the immediate dispensation of al the work unto him, to act it, according to his own pleasure. For so our Savior, *As the Father raiseth, and quickeneth, so the son quickeneth whom he will.* Joh. 5. 21: And adds verse, 22. *For the Father judgeth no man:*

man: *but hath committed al judgment to the Son.* Not that the Father hath not power for the execution of the work. For he that gives it, hath it in a principal and soveraign manner. But he hath committed the immediate execution thereof unto the Lord Jesus, and so of the whol work of our Redemption. *Joh.* 5. 27. That (as *Pharaoh* said concerning *Joseph*, when he appointed him next unto himself in the kingdom of Egipt Gen. 41. 40, 44. *I am* Pharaoh, *and without thee, shall no man lift up his hand or foot*) no man shal do any thing, which way so ever he turn himself &c. Only I am *Pharaoh*; So the Father to Christ, he delegates the execution of al in Heaven and Earth unto him, only he is greater. This is the meaning of that place. 1 Cor. 11. 3. *I would have you know, that the Head of every man is Christ, the head of the Woman is the man, and the head of Christ is God.* Whence know,

1. That the Apostle speaks not only of faithful men and Women, but of al men and Women according to their sex. For the scope is to shew that Women should be subject, not only gracious, but al. And this he shews from the feebleness and undeness of their Nature and sex.

2. That these different degrees of excellency are only to be attended in regard of subordination, in order one to another, and immediate dispensation from one to another; for that Head implies, not only excellency and dignity, in the general, but power to move al, in subordination to it; authority to rule all in subjection thereto. So that, it is not excellency, but power and authority: and that not at large, for so Angels are the head of men; but as they be in subordination, and not only such, as be far removed, but such as have the next immediate dispensation, in way of providence, each over other. For otherwise, Christ is head, not of man, but of Woman and Angels also: so God himself is.

But

But the Apostles meaning and intent was, to shew, the orderly and next dispensation in the several degrees: the immediate influence and dispensation of power and authority for the ruling of the femal sex, is in a way of providence and appointment from man: the immediate dispensation of power to man is from Christ: to Christ from God the Father, who hath sent him. And thus Christ is, and doth to al: only distinguishing the manner and end of his dispensation, To the wicked in way of Justice, for their ruine and destruction: To the godly in way of mercy for their spiritual good. That's the meaning of that, *All is yours &c.* And hence the Apostle 1 *Cor.* 15. 24, 28. Christ is said (when he hath conquered al enemies, the last is death; damned all the wicked and delivered up is Children into the hands of his Father) he then is said: *To deliver up his Kingdom to the Father, i. e.* Only in regard of this outward dispensation. For then God the Father shal, in and through Christ, communicate himself to all his Saints.

Use. 1.

We have here matter of wonderment at the Rich and unconceiveable compassion of the Father to miserable undone man: who should be careful to provide for his good, who is so negligent to provide for his own? Spares nothing to purchase his Salvation, who hath done what he can to destroy himself. Had he sent the meanest of his creatures to succour us, his servants to visit us, his Angels to administer to us, it had been more, than we could have expected: But to send his Son out of his own Bosom, yea out of his own Bowels, to work out our Redemption, to make known the way of life, and and to make it good unto our Souls; Nature would not do this, reason cannot reach this mercy, the heart would not dare to beg this. Sit we down in the everlasting admiration of his mercy. As *Elizabeth* and *Mary*, when

when he came to visit her, Luk. 1.43. *Whence comes it that the mother of my Lord should come to me?* So thou. As *David*, when he attended the dealing of the Lord towards lost man, who had made him felt the most vile and forlorn of al his creatures; looks upon his own baleness and Gods kindness. *Lord what is man, that thou shouldst be mindfull of him, and the Son of man thou shouldst regard him?* So: What is man? so base, so sinful, so vile, so miserable. As *Saul*, who ever found his enemy and slue him not? but who ever found his enemy, and sent his Son to him?

Use 2.

Comfort to bear up the fainting hearts of the Saints amidst al the corruptions that annoy, temptations that oppose, feebleness and difficulties that discourage: why, yet Christ is sent for the work, who is furnished with al sufficiency to do it. He hath laid salvation upon one that is mighty. Mighty pride, mighty distempers to foil thee, mighty temptations to assault thee, mighty allurements in the world to intangle thee. Why here is Salvation upon one that is mighty to save free, and deliver thee. Hither *Paul* retires, and strengthens himself. 2 Tim. 1.12. *I know whom I have beleeved*; when I am not able to resist or vanquish, Christ is able, and nothing ever miscarried, that was committed to his care. All power in Heaven and Earth is committed into his hand.

Use 3. *Of Direction,* { *How to expect all from God.* / *How to go to God for all.*

1. Expect all from God in Christ. Eph. 1.3 &c. *blesseth us with all spiritual blessings in heavenly places*

in him, Adopts us in him, makes us accepted in him God was in Christ reconciling the world.

2. Go to God for all in Christ. In the performances of all Duties, in the use of all Ordinances go to Christ first, and then to the Father. As its true, the Father judgeth no man, so he comforts, quickens, sanctifies no man: but hath committed all unto his Son. Christ is the Fathers Almner, and to him we must repaire, if we desire to share in the bounty of the Father. He is that *Joseph*. *Gen.* 41. 44, 45. If the Son make you free, ye shal be free indeed. *Joh.* 8. 30. If he comfort, ye shal be comforted indeed.

Therefore do three things.

1. Be Dexterous in our apprehensions to see the footsteps of our Savior and be so wel acquainted with his passages, that we may perceive his whispers and know him at a turn, though we see but his back parts.

2. Use no meanes nor entertain any, but such as come by his own appointment. Because those that come not from him, lead not to him. *Col.* 2. 10. We stand complete in him. *Math.* 17. 5. Hear him, and none but him. As the Prophet to the King of *Judah*, *Go not with the King of* Israel, *for God is not with him.* So, go not out in the use of such means, for God is not in them.

3. Look at him, as sent on purpose for this work. *Joh.* 6. 26. This is the work of God, that ye beleeve on him, whom the Father hath sent. This answers all. If the Father appoint him, who shal gainsay? If the Son hath undertaken it, how can it fail? If al power be in his hand, who shal hinder? If all the execution be in his hand, there wil be no miscarriage.

We have dispach't the first. The second now follows. *Viz. That God will have this beleeved by the ungodly world.* And its possible they may, when the Saints attain this unity, Christ shall attain this glory even from the wicked, that they shall acknowledg his call and commission,

miſſion, and ſo execution of this work of our Redemption.

For the explication hereof we may inquire;

1. What is meant by world.
2. How they are ſaid to beleeve.
3. What do they beleeve in the ſending of Chriſt, for which our Savior ſo praies, and at which he ſo aimes.

1. WORLD here] not to trouble with any thing Impertinent or ſuperfluous, it is put for the WICKED *of the world*, who have their hearts, inheritance, and happineſs here, therefore go no higher, look no further.

So ye ſhal find the word uſed in this Chap. verſe 9. *I pray for them*, I pray *not for the world*: where the oppoſition gives the true ſenſe & explication of the word: they are here diſtinguiſhed and differenced from thoſe that were given to Chriſt, and to whom he hath given his word, and hearts to beleeve, and to whom he gave eternal life. The like ye have, 1 Joh. 5. 4. *We know that we are of God, and the whol world lieth in wickedneſs.* Where thoſe two are put in oppoſition, *to be of God*, begotten of God, called to be Saints, *out of the world.* But thoſe that are not *begotten of God* they are made up, as it were, *of worldly principles*, and they keep and take up their abode in wickedneſs, they are brought to bed in it.

And thus wicked men are ſtiled from three grounds.

1. *Becauſe the God of this world rules in them.* 2 *Cor.* 4. 4. *i.e.* Satan, whoſe abode and habitation is in this viſible world: for where the Devils are caſt, there is Hell, but hither they are caſt, into the Air, *the prince of the Air.* Eph. 2. 2. *He compaſſeth the Earth to and fro, Job.* 1. And ſomtimes he hurries into the great deep. God hath given him a commiſſion in his Juſtice, to exerciſe a Soverainty over the wicked, and to uſe all theſe earthly and worldly things, as baits, to take

them at his will; and he never fails. With honor, he catcheth the ambitious; with wealth the covetous; And they acknowledg no God but Satan in these, carried and taken aside by his temptations and overpowred by his allurements when he wil.

2. *They are acted by the Spirit of the world.* And therefore the Apostle puts these two in opposition. 1 Cor. 2. 12. *We have not received the Spirit of the world, but the Spirit of God.* As the sons of God are led by the Spirit of God, who works mightily in them that beleeve: So wicked men are acted by the Spirit of the world. Now that which gives life and being to the world, as it is in opposition to God, is vanity and emptiness, vanity and emptiness perverted, inordinate or Exorbitant; vanity running wry from the command of God, and cross to the fear of God. Emptiness and weakness of the creature captivating the Soul under its command, and carrying of it according to its will; Its the Spirit of the world. 1 *Joh.* 2. 16. The lust of the Eyes carry all away. Thus the Prophet; *Wine and Women take away the heart.* Hos. 4. 11.

3. *They take contentment in the things of the world,* and there they take up their stand, set up their rest. They are called, *the men of the Earth, and lay up their treasures here on Earth.* Ps. 17. 14. *Mind earthly things.* *Philip.* 3. 19. Here they are in their Element, like fish in the Water; and some conceive and not improbably, that the Psalmist aimed at some such thing. *The Heavens are the Lords, but the Earth he hath given to the sons of men.* *Psal.* 115. 16. By *Earth* is meant all these visible things, which they who live by sense, set up as their Gods, serve and worship them. The heaven is Gods throne, where no unclean thing comes, but the Earth, these visible things, where wicked men have sinned, and by their sins have polluted, they are now contented with them, and they shal be plagued by them; therefore its said: *God fills their Bellies with his hid*

hid Treasurer, the things of this world, which are in Gods store-house, and he hath a hidden dispentation of them. These are the diet of wicked men: they have not the hid manna, spiritual food to refresh them.

If the God of the world rule them: The Spirit of the world act them: The things of the world content them: Then are they truly said to be *World*.

USE.

Before we pass, let us make some use of this; That wicked men are worldly men; and hence we may discover our condition and take a trial of our estate, whether carnal or spiritual, whether gracious or wicked; look what it is that carries thee, what it is that contents thee. Are these worldly things great in thine Eye, and in thy apprehension and approbation: dost thou center thy self upon these, satisfiest thou thy self with these? beleeve it thou art of the world, and shalt perish with the world. So our Savior. *Joh.* 3.31. He that is of the Earth is earthly, and speaketh of the Earth. It is his Nature and he doth his Nature: his actions manifest his disposition, we judge ever the Nature and quality of the thing by its motion & place whither it tends. Light things will ascend, and never stay, till they come to the place, their Nature desires: heavy things descend downward, and they will not stay before they come thither. See thou the poise of thy spirit, the motion and inclination of thy heart, whither it goes naturally, and where it would be, if it be there where it desires, and where it rests, it left unto it self. If the weight of thy thoughts and desires carry thee freely and strongly after the lust of thine Eyes, the lust of thy flesh, and stop it doth not, stay it would not, before it be there. Thy heart is on the Earth, and thou art a Citizen on Earth, and thou hast thy portion on this Earth: thou hast no Heaven in thee to this day, and thou shalt never come to Heaven.

It skills not, that thou meddlest sometimes with the things of Grace and life, thy speeches, thy conference, thy

thy carriages, and thy actions, meddle now and then, and converse with the things of Heaven and happiness: because they be such as come in thy way, and will keep thee company, if not beyond thy expectation, yet beyond thy desire.

The Travailer passeth by many Countries, bairs at many places but he takes not up his abode and rest, before he come to his own Country and own home, and there he stayes: That shews he is that Country man.

Thou mayest in thy travel meddle with the heavenly ordinances of God, take up holy duties in thy course, and bait thy self in such performances, as may maintain either quiet within, or credit without, amongst men. Oh! but which is thy home, whither thy heart and desires are going, and wil not rest, before they repair thither? thou seekest God to serve thine own turn, toucheſt at holy courses, to take in fresh comfort, incouragements &c. But thy heart is not at home, before it can satisfie it self in the pursuit and possession of worldly things. The God of the world rules thee, the spirit of the world leads thee, the things of the world content thee, when thou art there, thou art in thy Element: when drawn from thence, thou art dragd like Fish out of the Water, much a-do to live: That is thy condition.

Its possible for a heavy thing by a strong hand, to be held from descending downward: but leave it to it self, thou shalt easily see, whether it be its place, or suitable to its inclination, it moves immediately downwards. Your Sea-horses and Crocodils go sometimes ashore for their prey: but because they retire and take up their abode in the Waters, we therefore know, they are Sea, not Land-creatures. *So* its possible, to seek a prey, *i.e.* For thine own ease or praise, thou mayst put to the performances of holy duties: or happily, either company, place, persons, the lawes, or ordinances hold

hold thee by ſtrong hand, and force thee to a ſhew of zealous profeſſion. But when theſe poſies are plucked away: mark what thy Soul before deſired inwardly, what it now wil into of it ſelf: If to the world, and the vanities thereof, thou art a worldly man to this day. Hence it is, that many in theſe places drop away, and fall hand-pat to the world, after a long profeſſion of a heavenly life. Theſe earthly, heavy Souls would have been at their center long before, but there were ſome impediments in their way, that ſtopped their proceeding: Wheras, if the heart be heavenly, it reſts not before it come thither. Pſal. 42. *Oh when ſhall I appeare before the living God?* many ſay, *who will ſhew us any good? but Lord lift thou up the light of thy countenance.* And the Apoſtle concludes it. Coloſſ. 3. 1. *If ye be riſen with Chriſt, ſeek the things that are above,* ye ought to do ſo, and ye will do ſo. The Apoſtle iſſues both the parts, with the grounds of them. 1 Cor. 15. 48. *The firſt* Adam *is from the Earth, earthly: the ſecond* Adam *is the Lord from Heaven: As we have born the image of the earthly, ſo ſhal we bear the image of the Heavenly.* Yea our Savior concludes it, *They are not of this world, as I am not of the world.* As he by the power of his God-Head, took our Nature to himſelf, by the power of the ſame God-Head, he takes our Souls to himſelf, carries them to himſelf, acts them upon himſelf, keeps them with himſelf.

2. *How the world are ſaid to beleeve Chriſts ſending.*

Anſw. It cannot be meant of ſaving Faith the faith of Gods Elect, or that Faith, by which we beleeve unto Salvation: for that Faith which is here meant, wicked men ſhould, and its certain ſooner or later they ſhal attain, for its that which the Father intends and aims at, and our Savior Chriſt looked at, as his ſcope in his prayer: and we know that the Father never fails to accompliſh what he intends, nor our Savior to attain what he prayes for. But this our Savior aimes at in his prayer, as one principal ſcope and end of it. Thereof

There is therefore in the second place, a Faith which doth belong even to the wicked, which is truly termed or called **Faith** in the language of the Scripture, and the common speech of men, I say truly called **Faith** though it be not truly saving. *Joh.* 12. 42, 43. *Many beleeved on him, but durst not confess him, for they loved the praise of men, more than of God.* There is faith then: and men do also beleeve, who love the praise of men more, than of God: but this no man can do and beleeve savingly. *Joh.* 5. 44. *How can ye beleeve, which receive honor one of another and* seek not the honor that cometh from God only? *Joh.* 2. 23, 24. Many beleeve in him, but our Savior did not commit himself unto them for he well knew, what was in man. And its notorious in the parable of the stony ground, which beleeved for a time but in the time of temptation went away.

The Question grows, *What is this Faith, which is so stiled in the phrase of Scripture.*

Answ. I suppose it includes two things mainly.

1. When the understanding meets with and gives entertainment to the evidence of that truth, that is now presented to its view: but that is not all, that it comprehends the compass of the truth that comes to consideration, but that it is so far setled by force of argument that doth confirm it, that it fully assents and subscribes thereunto. For the force of argument begets this human **Faith** and a full and unquestionable assurance of the conclusion. This is that the Apostle means *Rom.* 14. And the last, when the understanding neither doubts the certainty, nor mistakes the truth, but is carried full sail in assent.

2. The evidence of this truth, thus understood, is of that power and prevailing efficacy, that it carries a kind of command and control with it, it soakes into the conscience, sets down that, and convinceth it, that conscience gives in its verdict that way. It proceeds yet further, sets upon the will with that forcible and undeniable evidence,

evidence, that it awes it, and brings it to yield thus far, that its true in the general, but that its either not her pleasure and so not her good to submit to it, but only for some turn, for her own ends, but not in uprightness, and for it self. *Joh.* 3. 8. When *Jonah* had denounced the judgment of God against *Nineveh*, Its said, *They beleeved the word of the Lord.* Not that they did do that savingly, for its spoken of the whol Body of the people, who were yet heathenish: but that they did without question assent to the truth of the message, their consciences were so far convinced, and their hearts so far awed, that they did yield it was certain it would come. And both these are here understood, and intended by our Savior; that they whose judgments, consciences, hearts were not setled, convinced, nor yet perswaded, that our Savior was sent, They might be brought to beleeve.

3. *What the world shall thus beleeve touching Christs sending?*

Answ. Our Savior looks at three things.

1. That he had the right of Commission delivered by the Father into his hand, to attend this work, as being in especial manner appointed and designed thereunto. *Joh.* 6. 27.

2. That he had fulness of Power, of dispensation of this, not only called, but authorited, enabled, and furnished with al power and Grace, and that beyond measure, for the discharge and performance of this weighty charge; as to be the Salvation of God, unto the ends of the Earth.

3. That he hath not only undertaken it, but fully, in all particulars, accomplished that, for which he was thus designed and also furnished from God the Father *Joh.* 17. 4. I have finished the work thou gavest me to do. For these are the three main difficulties, where the corrupt hearts of men come off most hardly, and about which they make heaviest opposition against the

greatest work of our Redemption.

Joh. 7. 42. Thus the Scribes and Pharisees were ready to quarrel his calling: *The Messias when he comes &c. But this man, whence he is, we know not.* *Joh.* 9. 29. God spake by *Moses*, but whence this man comes; We know not. And when the Blind man seemed but to speak favorably in this point; certainly, no man could do such and such things, unless God had sent him, They could not bear it. *Joh.* 9. 33, 34.

Again that he had no sufficiency in any seeming appearance for such and so weighty imployment: and therefore they vilified his person, and looked at his speeches as so many vain glorious expressions, which had neither truth nor sufficiency to maintain. And therefore when our Savior told them, he would give his flesh for the sins of his Elect, They murmur immediately, as though this were a deceipt. *How can this man give us his Flesh &c.* Joh. 6. 41, 52. *Is not this Jesus the Son of* Joseph, *whose Father and Mother we know?* verse, 42. *How is it that he saith, I came down from Heaven?*

Lastly, for the ful recovery, there the Sons of men are so tickle and slippery, that they are ready to step aside, and at least ful of question and therefore his own, after he was condemned, Crucified and Buried, *Luk.* 24. 21. They began to stagger in their own thoughts. *We had thought it had been he, that should have delivered &c.* And now behold this is the third day. Now this our Savior witheth; that they might be brought to the acknowledgment of the light of his commission, the power of his dispensation, the certain and through fulfilling of all that was committed to him, and that he undertook.

The Reasons are,

1. Hereby the honor of the Father and so of the Son,

is at once and together most gloriously advanced. For the Sovereignity of the power of the Father and incomprehensible and unconceivable love, the infinit depth of his Grace and mercy, are manifested in sending.

That surpassing glory, unto which the human Nature of our Savior was advanced, to be invested with his power and authority, to be entrusted with this work, and to be taken, as it were, into Partnership with the Father, for the accomplishment of that, which was far greater than the creating of millions of worlds.

That it should be in the liberty of the human Nature, to use al the Attributes of God, for the good of his Church, and to dispense all by his own hand, So that nothing should be done but by Christ: nothing received but through Christ from the Father; here the crown of al glory is set upon the Father & the Son at once. This is the scope of that dispute and the ground of this dispensation. *Joh.* 5. 18, 19. What the Father doeth; that he doth; and that, because he hath shewed him all things, and he will shew him greater than those, that ye may wonder &c. For as he shal raise up the dead, So the Son shal quicken whom he will. The end is, That al men may honor the Son, as they honor the Father: and he that honoreth not the Son, honoreth not the Father. There is no receiving any thing from God, but by him. No returning any thing to God, but through him. Thus ye shal find the honor of both stand and fal together. Math. 10. 40. *He that receiveth me, receiveth him that sent me* Luk. 10. 16. *He that despiseth me, despiseth him, that sent me.*

2. Hereby the great work of our Redemption comes to be discovered, comes also to be acknowledged; when once this sending our Savior is rightly understood. Its the very Hinge upon which the Gospel turns: The very foundation, upon which the work of our Salvation hangs. before this we are said to be in bondage under rudiments. *In the fullness of time God sent forth his*

Son, made of a Woman, made under the Law, to redeem those that were under the Law. Gal. 4. 4. Joh. 1. 18. *No man hath seen God at any time, but the only begotten Son, which came out of the Bosom of the Father he hath revealed him.* Eph. 3. 7, 8, 9. to the 20. Here is the great mystery of Godliness, Christ manifested in the flesh. 1. *Tim.* 3. 6.

3. That hereby al mouths might be stopped, and the wicked might be made beyond excuse. Joh. 15. 22. *If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.*

Use.

1. Of Exhortation, That our practise should concur with the prayer of our Savior his desire and our indeavor. That we should put forth the utmost of our skil and care; that our Savior may be acknowledged by all hearts, confessed by al Tongues, as sent of God. We should promote and help forwards this.

This is Gods main work in the waies of his providence and all his dispensations in the world and in the Church. Psal. 2. 6. *Yet I have set my King upon my holy Hill of Sion*; in despite of al the wrath and rage of Heathens, Pilate, Jews &c.

So let us set him up as King in al the minds of men, that they may know, in all consciences, that they may confess him. This *Paul* indeavoured, Rom. 15. 19. *He made the Gospel of Christ to sound out from Jerusalem to Illiricum*, and strove to preach the Gospel, that to whom he was not spoken of, they should see. *So Act.* 2. 36.

This *Paul* rejoyced in. *Philip.* 1. 18. *If Christ be preached any way, he doth and will rejoyce in it.*

Verse, 22.

Verſe, 22. *And the glory which thou gaveſt me, I have given them, that they may be one, even as we are one.*

THe Nature of this oneneſs, and the end why it is, and was ſo earneſtly prayed for by our Savior, we have ſpoken to both theſe, in the foregoing verſe.

In this we have the means ſet forth unto us, by which they ſhould be inabled to attain the end, and our Savior plainly expreſſeth himſelf, That he hath given them his glory, which he hath himſelf received, that they might attain this ſo great a priviledg.

Here we have three things to be attended.

1. *What it is our Savior hath received.*
2. *What it is he doth communicate.*
3. *The end why.*

1. Touching the former of theſe; two words are to be opened, that we may underſtand the ſenſe of the Spirit, and the ſeveral truths therein contained.

1. *What is meant by Glory.*
2. *In what regard our Savior may be ſaid to receive,*

it,

it, and how God the Father gave it him.

1. GLORY Sometimes signifies that unconceiveable excellency of al that incomprehensible worth and infinite goodness, that is in the Lord, which is Gods peculiar, and Prerogative Royal, as onely appertaining to him, who is the first cause and the last end: and therefore as he is the author of all, because they come from him, so he is the good of al, because al tend to him.

The shine and lustre of al those glorious Attributes of the Lord meeting together in that infinite fulness, as they be in him, like the beauty of so many thousand Suns in the Firmament, that is called, the GLORY of GOD, with which the Eyes of blessed Angels are dazelled, as not able to behold it, and therefore cover their faces. *Isa.* 6. Instead of comprehending, falling into admiration of it. Thus it is used in verse, 4. of this Chap. Joh. 17. *Father I have glorified thee on Earth; now glorifie me with thy self, with that glory, which I had with thee before the world was.* Therefore it must be, before his human Nature was, and so it must be that which doth in a peculiar manner appertain unto him, as God. But this cannot be meant in this place.

For that glory is here meant, which is given by our Savior, unto his faithful ones.

But the glory which is the Prerogative of the Deity, he professeth, he will not give unto another. *Isa.* 42. 8. Therefore this is not intended.

2. GLORY Is put in phrase of Scripture for *Grace*, whether attended in the entrance and beginnings of it here on Earth: or in the consummation and perfection of it in the highest Heaven. Because there is the greatest worth in it, greatest beauty Issues from it, the greatest esteem and highest account is acknowledged to be due thereunto by those who can judg.

This glorious Grace is called *Glory*, as that which is attended and accompanied with it; as the Body with the shadow, the Sun with the shine and light: yea that supream

supream excellency, with which the Saints shal be crowned in Heaven, is nothing Els but Grace attaining its ful consummation, So that the odds is not in the kind, but in the degree only; and therefore we are said to *be blessed in heavenly places, and to sit together with Christ in heavenly places.* Eph. 1. 3. and 2. 6.

Here is the suburbs of happiness, and of the New Jerusalem. Grace is the *Porch*, as it were, Glory the *Palace*. Thus ye shall find it. *Rom.* 3. 23. But it is most pregnant and very remarkable. 2. Cor. 3. 18. *We all with open face, as in a Glass, behold the glory of God, and are translated or changed* (we are transformed, or have a new form or frame set upon us) *from glory to glory, as by the Spirit of the Lord.*

The Glass is the Lord Christ, in whom the Glory of the Grace of God is imprinted, and by whom, and through whom, it is dispensed and communicated to us, that we not only receive, but increase in this Glorious Grace from one degree thereof unto another; And that by the Holy Spirit of the Lord.

Both these are here understood: Grace in the beginning of it, and that especially and Firstly: yet not excluding the perfection of it, For our Savior speaks of it, as a thing certain to himself, and that which wil assuredly also accrew to his, nay which they have now in the kind of it.

Hence, before we pass; we may learn how to *judg* of true *Glory*, and how to *attain it.*

1 How to *judg* of true Glory, that which wil go for currant in the Court of Heaven, and in the account of the Almighty; to-wit.

Its not what the folly of mens minds doth conceit, or the breath of the world would advance, or the pride and ignorance of the most do take and admire as glorious, that wil indeed give in evidence sufficient to pass a righteous Sentence in this behalf.

Its not the wealth and riches of the world, be they never

never ſo great, revenues never ſo fair and beautiful; though thy freinds, alliance and acquaintance be never ſo many and high, wil ad any glory to thee in truth, or in the account of Chriſt.

If thou haſt a baſe heart, leadeſt a graceleſs life, thou art a bate man, and a baſe woman. Thy Favourites may flatter thee, and friends applaud thee, and thy neighbors ſpeak wel of thee: but thou art abhorred of the Lord, art loathed of the Saints, that can tel how to judg. *Pſal.* 15. In whoſe eyes a vile perſon is deſpiſed. If thou beeſt a wicked man, a vicious, proud, ſtubborn, froward perſon, truly thou art *a vile perſon*; and its a note of him, that wil enter into Gods Tabernacle, and dwel in his Holy Hil, that he ſhould deſpiſe thee as ſuch: though thou hadſt never ſo much of al this earthly pomp the world can afford. Droſs is baſe though it be kept in the beſt place of the treaſury: Copper is yet vile and worthleſs, though it be ſet upon the higheſt place of the Cupboard, and not only man ſhould ſo judg but God wil. The froward in ſpirit is abomination unto the Lord.

Nay though thy place and priviledges be never ſo high and great, they indeed may be glorious, as having ſome impreſſion of Gods power and authority painted upon them, but yet, if thy heart be void of Grace, and thy life of Holineſs; Thou art wholly deſtitute of any true glory. Thy place and the impreſſion of Gods power muſt be honoured in thee, but thy ſelf art deſpicable and worthleſs, as that King *Jehoram* that died undeſired. 2, *Chro.* 21. 20.

2. We here ſee the ready way, and the Kings road in which we muſt walk, if we would be truly glorious in the eyes of wiſe, and in the account of our Savior, that we may be ſure to get ſuch glory, as wil go in Heaven. Be truly, ſavingly gracious: then art thou truly glorious in the account of the Almighty, and ſhalt be received into glory when this life ſhal not be. But they muſt be graces of the

the right make, and true ſtamp, iſſuing from the glorious ſpirit of the Lord. Its not any of thoſe counterfeits of morality & civillity which carry a meer ſhew of Godlyneſs, without the power of it: nor yet the Gilt, (as I may ſo cal it) of thoſe higher *Streaks* of Illuminations, which appertaines to Apoſtates, of whom the Apoſtle ſaith. *That they taſted of the Heavenly gift and the good word of the Lord, and of the powers of the world to come*: this is hanſome gilt, and yet the heart baſe and leud, therefore miſerable; therefore I ad that which followes of the Apoſtle and ye ſhould ad it alſo, *We hope better things of you, and thoſe that accompany Salvation*, not gilt in appearance, but true Gold in the ſubſtance of it: not the taſt of theſe, but the truth of theſe, ſomthing better than aſtoniſhing terrors, than fleſhy and groundleſs inlightenings and raptures; better humiliations, better evidences, better and more real expreſſions of the power and conquering vertue of the ſaving work of God. The Church is ſaid to be al glorious within *Pſal.* 45. The workmanſhip of God, created unto good works *Eph.* 2. would ye then be glorious ſervants in the families wherein ye dwel? glorious Inhabitants in the Plantations where ye live? glorious members of Churches and Congregations? and leave your names for a glory and bleſſing behind you? Do not catch at a ſhadow, but get the body, and that wil not fade away: do not think to keep the light in the room and ſhut out the Sun-beames, or let the candle be carried away.

Be truly vertuous, and it cannot be but glory wil be thy companion; and that in the very conſciences of the wicked, though their mouthes, it may be, wil be-ly their Conſciences for to maintain their own wayes. So it was with David. 2 *Sam.* 6: 21. 22. When he danced before the Lord, *Michal* conceited, he laid open himſelf unto contempt; *How glorious was the King this day, &c.* He anſwers: *It was before the Lord that I did it: and if this be to be vile I wil be yet more*

vile and even of these Hand-maids I shal be had in honor. Lively faith is called *Precious Faith.* 2. Pet. 1. 6. Hebr. 11. 4. By faith *Abel* offered a more excellent sacrifice than *Cain.*

Would ye therefore pray more excellently, hear more excellently, confer more excellently, than al the carnal men in the world: get this Precious Faith, then ye wil be Precious Christians, and have precious comforts.

2. *How our Savior received this.*

Answ. He received this Grace as man, not as God, or as the second person properly, for so he is equal to the Father, and hath equal propriety in al the Attributes of the God-Head. Besides, the Grace here is that which is given to beleevers: but so that cannot be.

He receives it therefore as man and that by gift, saith the Text, for our Savior acknowledgeth it.

1. It is *Given* by the Grace of personal Union, in that it pleased God the Father, that the second person, his beloved son, should take our Nature into personal Union, so that though he was a perfect person before that was assumed, yet he remained one and the same person after it was assumed: there be two Natures, but one person still.

This the Apostle disputes, and the connection implyes so much. Col. 1. 15. *He is the image of the Invisible God* (*i. e.* as second person,) *and so in him all things consist*; and by him al created: and he is the Head of the Body, the Church and the Issue of al is, *For it pleased the Father, that in him all fulnes should dwel. i. e.* al the fullness of al Grace is in Christ, in that he is Head, and so head, as that he is also the invisible image of the Father. In a word,

Look what the Human Nature did receive from the Son, as a Son, and begotten of the Father, that it receives by gift also and firstly from the Father, because what the Son doth, as Son, he doth it from the Father.

But

But the Human Nature received it, as the higheſt gift, that ever was given, to be taken into perſonal union by the Son, as the ſecond perſon begotten of the Father.

What the Son, as the Son, begotten of the Father gives to the human Nature, that the Father gives firſtly.

But this perſonal union, the Son, as from the Father, gives: Therefore the Father gives it firſtly. Upon this ground is that Inference alſo of the Apoſtle. *Col.* 2. 9, 10. The Apoſtle would have them walk in Chriſt, in the power of his Grace, and in the direction of his rule and government and he joyns theſe two together, as the reaſon, *For in him dwels the fullneſs of the God-Head Bodily*, Not by way of type, but truly, nor yet by communication of vertue, which he doth to and in the Saints, nor yet by ſacramental relation, as he doth accompany his ordinances, but the very eſſence of the God-Head in the ſecond perſon ſupports the Human Nature, as one perſon with it. This is the Union. verſe, 10. *Ye are complete in him, who is the Head &c.* Compleat in al Grace, to inable in al the fulneſs of wiſedom, as Prophet, and rule, as a King, to guid you in the waies of his Grace. He is the Head from, the former of al life and motion. If the fullneſs of the God-Head perſonally, then the fulneſs of al Grace dwels in him.

2. *Its given by way of Covenant.*

Pſal. 45. 7. { Loving al righteouſneſs as to fulfil it. Hating al iniquity, as to ſuffer for it, and to remove it.

Act. 2. 34. Being exalted at the right hand of the Father, and having received the promiſe of the ſpirit, he hath ſhed it abroad. It behoved Chriſt to ſuffer al theſe things, and ſo to enter into his glory. The Human Nature of our Savior having now attained al that fulneſs of glorious Grace, that is compatible to any creature. Hence,

1. Our Savior hath received *Al* moſt glorious Grace in a moſt *Eminent Manner.*

Grace is firſt in his Human Nature: For ſince the fal, and that *Adam*, through his juſt deſert, hath deprived him of the Grace, that God had given him in Innocency: Had not our Savior taken our Nature into union with himſelf; that in it he might ſuffer and ſatisfie and purchaſe Gods Favor and ſpirit to bring us again: It had not been poſſible, that ever any grace ſhould have been imparted to us.

He is the *Head of his Church.* Eph. 1: 22. *The Root or Stock* unto the Scions and Branches. *Joh.* 15. 1. The fountain of living Water, al means, and men, and ordinances, are but conduits, which give no more than they do receive: As the Moon from the Sun: as the looking Glaſs reflects the light, hath no light. 2. *Cor.* 4. 6. To give the light of the glory of God in the face of Chriſt.

2. He hath it OUT OF MEASURE, not only becauſe he hath the ſpirit of Grace dwelling in him, with the God-Head: and all the fulneſs of the God-Head: But alſo, He hath al Graces, in al the Kinds of them, and all the degrees.

As there is no weakneſs attending any Grace, which ought to be removed: there is not any Scantneſs that any more can be added; nothing but wiſedom, no folly, or ignorance to blemiſh it, and there is ſo much, that Human Nature is capable of no more, no further increaſe can be expected.

In the Body of Chriſt, and amongſt al Chriſtians, each man hath his meaſure and proportion ſuitable to his place, and anſwerable to the condition he doth poſſeſs in the Body.

As in the Body natural: The finger is not ſo big as the hand, nor that, as the Arm', nor that as the Back or Thighs: but each holds his place and proportion, and ſo his perfection in his kind. So in the Body myſtical:

one

one excels in patience and Meekneſs, though truly Zealous: another excels in Zeal and courage, though meek and humble in his meaſure alſo. Some are hands, and ſome are fingers and feet in this myſtical Body, and all the while, the proportion of their Graces anſwer their places; Its comly.

But its otherwiſe with our Savior. He is Zealous, and meek, and patient and nothing can be added to the meaſure, fulneſs, and perfection of theſe. Eph. 4. 13. *Unto the meaſure of the ſtature &c.*

3. *Without* ALTERATION, *or poſſibility of looſing, wealening or decaying in the power of any Grace.* This was incident, as we find by woful experience, to the ſtate and perfection of *Adam* in innocency. He came compleatly furniſhed with all abilities, which might anſwer his condition, and the obtaining of his end. His underſtanding and knowledg clear; and yet became firſt to be darkned, then deluded, and then loſt and taken away from him. His will holy, and fitted to chooſe and to injoy the chiefeſt good, but immediately unſetled and perverted: and corruption defaceth the whol man.

But it is beyond all poſſibility, that the leaſt decaying in any of theſe glorious Graces, ſhould betide him: becauſe our Human Nature is not vertually only, as to *Adam*, but the Eſſence by the perſon comes to be knit in perſonal Union with it, and ſo ſuſtaines it in that unchangeable condition. For if our ſavior ſhould be changed, the infinite power of the Spirit of the God-Head might be over-come, and put to the worſe, which is impoſſible. It was an argument to them, for their ſafety, that they ſhould overcome the world: becauſe greater is he that is in you, than he that is in the world. Therefore much more in our Savior eſſentially, when in us vertually. The Prince of this world comes, ſaies our Savior, and finds nothing in me; Finds no ſin that he can provoke, & ſo taketh an advantage, nor finds he weakneſs or mutability of any Grace, that he is beyond all Hope to ſhake.

4. It

4. *It is in him by* POWERFUL *and Efficacious communication. i. e.* He hath so Grace in himself, that he can convey Grace to others, and work it also in them. So it is not with any man. He may exercise and put forth the act of Grace upon another, but to convey of his own Grace to another, to make him wise by anothers wisedom, this cannot be. Joh. 1. 16. *Of his fulneß we all receive.* Likewise *Eph.* 1. 23. The Church is said, to be *the fulneß of him, that filleth all in all. Paul* studies this, That Christ may be formed in them. *Gal.* 4. 19.

USE, 1. *Of Examination.*

We may hence discover, whether our Graces be counterfeit or of the right kind, such as a man may be content to appear before Christ withal, such as will go in Heaven with us.

All Graces are firstly in him, as the treasurer of all Graces: therefore ours must be from him, if they savor any thing of Christ, or we expect any acceptation for them. So Paul. 2 Cor. 13. 3. *Since ye seek a proof of Christ speaking*: So we should seek a proof of Christ humbling, of Christ making us patient, and meek, and Zealous. For there be counterfeits of all these, which carry a great shew and appearence to those that have no skil in mettalls, and carry not the Touch-stone of discerning about them. Ask therefore this, whence come thy Graces; If they be of the right make, they came from the right mint or quarry.

So *Paul* issues it. *Cor.* 13. 5. Prove and examine your selves whether ye be in the Faith or no. And how is that done? know ye not that Christ is in you, unless ye be reprobates: al is drosse otherwise. *Splendida peccata.* Prove that, and the other wil be apparent. As we say of *China* Mettal. If it be right, its only there found, and must from thence be fetched. There is counterfeit

counterfeit and falſe, that is meerly imitated. So it is, If ſaving Chriſtian Graces, they muſt be from a Savior and a Chriſt. Thus *Paul* intimates and points out apparently, by way of diſtinction. *Phil.* 1. 2.

Saints in Chriſt Jeſus. Nay of himſelf profeſſeth, that he lived not.

USE 2. *Of Comfort to al the Saints.*

If they be empty, here is fullneſs of Grace to ſatiſfy: If ſcant, here is grace out of meaſure to content and ſupply them: If poor, here is a treaſury of wiſdom and knowledg, and though they may decay, this wil recover and ſtrengthen and eſtabliſh to perfection.

USE 3. For, DIRECTION How to get this glorious grace. Go to him who hath it. As *Peter* in a like kind. Whither ſhould I go, but unto Chriſt, the Author of Grace, the giver of all grace and peace? He is the great Almner, by whom God gives al: As in another caſe, its ſaid, The Father judgeth no man, but hath committed al judgment to his Son; ſo he comforts, quickens none, but by his Son: therefore in theſe, of al ordinances, priviledges, performances, look at them only, either as thoſe which lead to Chriſt, or come from Chriſt.

What Chriſt hath received as man, we have diſpatched.

2. *What he gives now comes into conſideration where there be two Doctrins.*

1. *The Saints ſhare in a like glorious grace with Chriſt.*

2 *This glorious grace they receive by way of gift from our Savior.*

To

To the Firſt. 2. *Cor.* 3. 18. The Apoſtles Teſtimony is pregnant, even to the letter of the doctrine. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, &c. i. e.* while by Faith, in the evidence of the goſpel, we behold the glorious grace of God imprinted upon the humane nature of our Savior, we come to receive the like print and impreſſion of glorious grace upon our own Souls. 2 Tim. 2. 1. *My Son be ſtrong in the Grace that is in Chriſt.*

As it is with the beams of the Sun that be in the aire, they have heat and light continued to them, while they are continued to the body of the ſun: If once that be intercepted, the other decayes and vaniſheth away; So it is with the grace that i in us, which hath its beauty and glorious ſtrength from the daily influence and continuance we have and hold in our communion and ſweet intercourſe with the Lord Jeſus, as the fountain of al grace and glory.

See this truth made good in four particulars.

1. *This grace is Inward and ſpiritual*, not that which orders a mans carriage in regard of himſelf, nor moralizes his behavior to walk civilly and inoffenſively towards others: but it leaves an impreſſion upon the moſt inward motions of the ſoul, as they meet with God in the moſt retired and refined actions thereof. *Pſal.* 15. The Queen is al glorious within. Truth in the inward parts in thoſe contrivements which God alone is privy to. Sound ones in Gods ſtatutes.

2. *This impreſſion of glorious Grace is* UNIVERSAL. Every faithful hath (not ſome few, or many, but) all the ſaving and ſanctifing Graces of the Spirit, in al the kinds of them, and is able and doth alſo put forth the operations thereof, as occaſions do invite, and the Law and his own duty doth require at his hands. Joh. 1. 16. *Of his fulneſs we al receive, & grace for grace. i. e.* for each grace in Chriſt there is the like, and anſwerable

able Grace left in the heart of every beleever. As it is with the ſeal and the Wax. There is in the Wax, letter for letter, ſyllable for ſyllable, word for word, anſwerable to that which was in the Seal. Every letter there inſtamped; is for the kind and number imprinted upon the Wax: So it is with the grace of our Savior, that is like the ſeal: our hearts like the wax. We receive patience from his patience, humility in him leaves a like impreſſion of humility in us &c. Holineſs from his holineſs, courage from his courage. Hence is that of the Apoſtle, Galat. 4. 19. *My little Children of whom I travail again, until Chriſt be formed in you.* As it is with the parts of the Body of a Child naturally, in an ordinary and common way of Providence; There is not one, or few, or many members of a man, but al the particulars are faſhioned, when the Child is conceived: otherwiſe, it is not a human creature, but a monſtrous birth. If the hand ſhould want ſome fingers, or the Arm a hand, or the Body an Arm: But Nature in the courſe of generation intends al the parts and al the proportions of them: unleſs her work be hindered and blemiſhed. So it is in our ſpiritual Regeneration, when a Chriſtan is born by the immortal Seed of the word, in the Womb of the Church, Whol Chriſt, *i. e.* All the ſaving and gracious diſpoſitions of ſoul, whereby a man comes to be a perfect Chriſtian, and to carry the ſtamp of Chriſt, his everlaſting Father, are left upon him: otherwiſe he is not a new Creature, but indeed a falſ birth and Monſter in Chriſtianity. And hence the Apoſtle wiſheth, they *ſhould comprehend* &c. And *be filled with al his Fulneſs.* Eph. 3. 19. *i. e.* They ſhould not be an empty crevis or corner; no part of the Body, but it ſhould be ſanctified to become a weapon of righteouſneſs: no faculty of the ſoul, but it ſhould be adorned with ſome glorious impreſſion of the power of Grace, wiſedom and prudence in the mind, holineſs in the wil, harmonious readineſs in al the affections, to attend the counſel of the

Lord, to be inſtruments of holineſs.

3. As they ſhare in al the kinds of glorious Grace here, while they are in their infancy, and in the Boſom of the Church: *So alſo, They do partake of all the* PERFECTIONS *of al theſe kinds*: When they ſhal arrive at the end of their hopes, the Salvation of their ſouls. Here the earneſt, there the ful bargain: Here the firſt fruits, there the whol harveſt of holines and happineſs. 1 *Joh.* 3. 2. We are now the ſons of God, but it doth not appear, what we ſhal be, but this is known, that when Chriſt doth appear, we ſhal be like him, for we ſhal ſee him as he is. Then we ſhall not ſee him darkly, as he is revealed in his word, diſpenſing himſelf in his Ordinances, *But we ſhall ſee him, as he is.* He ſhall dart in thoſe unconceiveable beames of the fulneſs of all holineſs from himſelf immediately upon the Soul. Then the Soul ſhall ſee nothing but a Chriſt, and receive nothing but the impreſſions of the holineſs & happineſs of a Chriſt. This is called, the *Perfect Man*: that a perfect Chriſtian, when this glory is made *Perfect*: when there ſhall be no weakneſs to enfeeble the ſtrength of Grace, no blemiſhes to darken the ſurpaſſing beauty of holineſs. This is the meaſure of the ſtature of the fulneſs of Chriſt. *Eph.* 4. 13.

4. *They ſhare in the* CONSTANCY *and immutability of al this glorious Grace.* When they ſhall be beyond all fears and changes, above principalities and powers, beyond the noiſe of temptations which may aſſault and hinder the work of Grace: without and beyond the ſight and preſence of ſin, which may any waies enfeeble it. Called *An exceſſive, exceeding, eternal weight of glory.* 2 Cor. 4. 17. This is called *the Crown of righteouſneſs.* 2 Tim. 4. 8. *The Crown of life and glory.* *Jam.* 1. 12. This is the Diamond in the Crown, and glory of our glory: when Grace is now ſetled in the Throne, and Crowned with immutability and Eternity, (*i.e.* becomes victorious and enemies vanquiſhed)

vanquiſhed) as admitting no alteration, nay no oppoſition of any thing to hinder, nay not the ſight of any enemy more, that may diſturb our ſetled and eſtabliſhed ſtate of happineſs.

They who ſhare in the *Truth* of all kinds of Graces, in the *Perfections* of al kinds, in the *Immutability* of al thoſe perfections: They partake of the like glorious Grace with our Savior. This laſt indeed is the end and perfection of Grace; It was given to *Adam*, and he ſhould have uſed it, that he might have been immutable in the uſe of it: But miſſing it, he loſt his Grace and fel ſhort of glory. Now that which the firſt *Adam* ſhould have done and failed, the ſecond *Adam* hath done, and ſo hath obtained it.

2. *They receive this by Gift:*

He it is in whom al Grace, as a fountain is ſetled. To whom the immediate diſpenſation and communication of it, is committed by God, and from his free gift, they muſt receive it.

For look we at the Saints, as they ly in the Loynes of *Adam*.

1. *They have forfeited this glory*, put away this Grace from them, and by reaſon of their rebellion have juſtly deſerved, the Lord ſhould depart away, and withdraw the preſence of his Grace, which he formerly furniſhed them withal. Rom. 3. 23. *We have ſinned, and are deprived of his Glory.* Yea they take ſhame and confuſion as their due and portion, Dan. 9. 7. *O Lord, to us belongeth ſhame and confuſion of face*, as it appeareth this day. Yea they ly down in ſhame. *Jer.* 3. 25.

2. *They have nothing of worth, that may purchaſe it*; they can do nothing that can deſerve it. For when they have done all they can, they are *not only unprofitable ſervants*. Luk. 17. 10. Pſal. 143. 2. But that is not al: ſhould the Lord reckon with them for

what is done, who could abide? they are so far from having hope to receive glory from God, as that they might justly expect a Curse at his hand, and he could not, but in Justice send it.

3. And lastly, such is the baseness of the hearts of men, and the crossness of their corrupt Natures to his glorious Grace, that as they wil not, so in truth they cannot receive it. *No man can receive any thing, unless it be given from above.* Joh. 3. 27. Joh. 14. 17. *The world cannot receive the Spirit, because they have not seen him, nor known him.*

Object. But our Savior hath entered into covenant with God the Father to become the Shepheard of his Sheep, to undertake the charge and care of his Elect, to bring them to Grace and so to glory. *Joh.* 17. 2. To as many as are given to Christ, he should give eternal life to them. Joh. 6. 37. *All that the Father giveth to me shall come*, and I wil lose none. If therefore a debt and agreement unto which our Savior is bound, how is it then a gift, which is in his liberty to deny?

Answ. True, Its that which Justice and righteousness cal for, that haveing tyed himself by promise, & ingaged his faithfulness and truth, *To seek and to save, to bring other of his sheep, and to bless &c.* He cannot fail, [illegible] his faithfulness, and deny himself; and not [illegible] the honor of his own word.

But let it be demanded, why the Lord did Engage himself to undertake the work of our Salvation:

It wil appear, that there is nothing but free Grace breathing in al the work: he freely undertook it, out of his free good wil performed it, and out of his free Grace applies it. So that there is nothing but free Grace and the free gift of Grace, in what Christ hath wrought for us, or wrought in us

You have both the particulars opened, we will give you the Reasons of both together.

REASONS.

REASONS.

1. Taken from the proportion between the first, and second *Adam*, the Type and the Truth. As the first *Adam* conveyed his sin and wrath by a covenant of works: the second must convey holiness and life by a covenant of Grace, and the free gift thereof. The *first Adam* begat a Son in his own image, wholly defiled and defaced with original corruption, and so made him Heir apparent to the curse and condemnation thereby. The second *Adam* must instamp the image of holiness upon his, without which, none shall see life. *Hebr.* 12. 14. Thus the Apostle disputes, 1 Cor. 15. 49. *As we have born the image of the Earthy, the first, so we shal bear the image of the Heavenly.*

2. For this end, the human Nature of our Savior hath received, and is become the first subject of al Grace, that from thence it might be derived unto the Nature of his Children. For this end, in our Nature he hath performed what ever divine Justice hath required, purchased, and provided a way and means for the communication of al Grace to his: Therefore undoubtedly he wil give it, and they receive it: Otherwise, he should miss his end, and they their good.

1. For this end he hath received al Grace. For had not the second person, by the power of the Deity, brought our Nature to God, and assumed it into personal union with himself, so that the fulness of the God-Head might dwel Bodily in it, and so the fulness of al Grace communicated thereunto? It had not been possible that ever the Sons of *Adam*, who are become enemies to God and the work of his Grace, should have been made partakers thereof, being wholly cross thereunto. Col. 2. 10. *Ye are complete in Christ, because in him dwelleth all the fulness of the God-Head Bodily.* Ye need no other King to rule, nor Prophet to teach, nor Priest to sanctifie. Yea

Yea for this end in our Nature he hath purchaſed al, provided a way to convey al Grace.

For had he not died, and by death ſatisfied the Law' the ſtrength of ſin had never been ſubdued, nor could our corruptions be mortified.

Had he not by his reſurrection triumphed over the power of Grave and Satan, and al ſinful weakneſſes, we had never had our hearts raiſed and quickned to Newneſs of life.

But when he died, we by his death, dy to ſin: and ſin died when he roſe: we by his reſurrection muſt riſe to Newneſs of life. For this end, theſe were performed, and this muſt alſo be attained. *Rom.* 6.8. Therefore it is, that this gift of Grace is committed to him, and the diſpenſation, and immediate communication belongs to him. Therefore the Spirit is ſaid to take of Chriſts. Joh. 16.14. *He ſhall receive of mine, and ſhall ſhew it unto you.* There is no killing vertue, quickening vertue, could be applied or received, but only through his death, firſt in him, thereby, then in us.

3. He that gives the faithful, the Spirit of Grace and glory, muſt needs alſo give them all glorious Grace.

But our Savior doth ſo. This is the reaſon the Apoſtle alledgeth, 2 *Cor.* 3. 18. As by the ſpirit of the Lord. Rom. 8. 2. *The Law of the Spirit of life hath freed us from the Law of ſin.* As it is in the Scion knit unto the ſtock, It is partaker of the ſame ſap with the ſtock: So here. They are ſaid to be implanted into the ſimilitude, *i. e.* To grow up together in the ſimilitude of his death. *Rom.* 6. 5. As his ſpirit by his death killed ſin, that was charged upon him: So we by that Spirit, grow up in the vertue of that death, and die to ſin.

USE.

1. This gives in heavy evidence againſt a world of wicked

wicked wretches, and casts out a crowd of ungodly persons, out of the pale and fold of Christ, as such, as never yet had the work of faith here, nor have any hope of glory hereafter.

If all beleevers share in the Grace of Christ: what shal we think of such ignorant poor creatures. that never knew this? of those profane ones, who profess themselves to be Scorners and Opposers of grace, and the gospel of grace and the spirit of grace and Christ himself? what shal we think of them? think of them, as they are: They are unbeleeving creatures, yet in the gal of bitterness, and bond of iniquity, and must, and wil have their portion with unbeleevers, in the lake that burneth with fire and brimstone. They loath the glorious grace of God now: they shal be shut out, and banished from his glorious presence for ever.

But I wil not trouble you, nor my self with these, whose conditions are so loathsome even unto their own consciences. Only I shal settle it as a matter of sad reproof upon two sorts, whose hopes and professions seem to promise better, but in the issue couzen themselves, and fal short of their own comforts.

1. *It crusheth the confidence, and splits the vain pretences of al the most refined Hypocrites upon Earth.*

Its not the gilt & enameling of any ordinary duty, nor the paint of any profession, that wil evidence either their Title to Christ, or the Grace of Christ, which he gives indeed to his. No it is the spiritualness of the work in their Souls. If the outside be never so clean, If there be rottenness within, he loaths it. Psal. 45. 13. *The King's Daughter is all glorious within &c.* The garments of the spouse, are not gilt; but wrought Gold. Its not the shew and appearance in your lives, if ye deny the power of Godliness in your hearts. 2 *Tim.* 3. 5. That is not Circumcision that is outward in the flesh: that is not the glorious Grace of Christ, that reformes a mans course before men. But that is Circumcision, which

is

is of the spirit, that is the Grace of Christ, that makes a man close with God in Christ. Thou mayst have strong inlightenings in thy mind, strange raptures in thy spirit, and tellishes of joy, tast of the good word, and the heavenly gift, and the power of the world to come, have a Peep-hole into Heaven, and see a glimpse of glory passing by, and all this be nothing, but the Grace of *Apostates* and Hypocrites, not the Grace of Christ. No saies the Apostle. *We hope better things of you.* Deeper impressions of the power of the Lord Christ, and the work of the spirit, must soak through thy soul, and that not only tasted but digested, and thy heart delivered up into the authority thereof.

2. Those who please themselves with the apprehension that they have some Grace, but are content to want some other, and so indeed, want al.

When either education hath reformed them, or their conscience awed them, or their occasions or conditions free them from such assaults, and because they want the temptation to sin, they suppose they have the grace of Christ. One man blesseth himself, he is not worldly, and sensual, yet contents himself to be proud: another is not passionate and loose, yet worldly; whereas if Christ be formed in a man, nothing of the saving work of Christ will be wanting: if a new creature, al things are new: otherwise, he is a Monster in Christianity, not in truth a Christian of Christs make. Either al or none at al.

If ye have heard and learnt as the truth is in Jesus, put off the old man; not an old Hand, or Eye, but the frame of heart and life: put on the new man.

USE, 2. *Of Instruction.*

Sanctification is a never-failing argument of a beleeving and happy condition. If God give glorious Grace here, he will give possession of glory hereafter. Its

Christs

Chriſts work, he will approve of it, Its the image of himſelf, he will own it. Its the tenure of the promiſe, *Jer.* 31. 33. Its the ſentence which is now paſſed upon ſuch. Judged they may be, condemned they ſhall never be. *Matth.* 5. 8. Bleſſed are the pure in heart for they ſhall ſee God. *Eph.* 4. 20, 21, 22.

USE 3 *Its Matter of Thankfulneſs.*

If Chriſt think nothing too good for us, we ſhould be aſhamed to ſtand for a little coſt and labour for him. He parts with the choiceſt of his favour, his Glory to us: we ſhould part with the beſt of our Duties to him: the beſt of our hearts, to love him, of our love to honor him, of our indeavours to ſerve him. They are not common courteſies which he vouchſafes to us, not creatures to comfort us, profits to enrich, but the moſt precious favor that the Father beſtowed: He hath no greater, nor better, and that glory he gives to them. Let us be aſhamed to give the Lean, the Lame, the leavings to the Lord. Give him the glory of al that glory we do receive. As the Elders, *Rev.* 4. 10. Caſt down our Crowns before him. And let him be advanced in al that he advanceth us.

USE, 4. *Of Exhortation.*

Whither we muſt go, if we Hope to ſpeed, and to receive this gift, to what dore to go, to receive this dole, come to Chriſt the giver, if we Hope to receive this gift. The Spirit takes of Chriſt, before he gives it to us: therefore much more we muſt go to him, before we can receive it. *The way lies in theſe four things.*

1. *See all in him,* And Joyn none with him, as the Author and worker of this. There be inſtruments to convey Grace, but there is no Author of this, or giver of this, but Chriſt. *Of his fulneſs we receive.* All

other things are empty without him, and can work nothing further than he will work by them. Christ is all in all. *Col.* 3. 11. Not ordinances, not Duties, not Sacraments; *Paul* is nothing, *Apollo* is nothing, but Christ is all, Christ by all, Christ through all these works.

2. Look at that in Christ, which we need and would have, and keep the heart under the stroke of the Spirit in Christ, that working Grace in the Nature of our Savior, from thence he may work Grace in us. If we would have patience, Eye the patience of Christ, and the Spirit working patience in him, and from his patience, patience in me. As it is in a Glass that hath many colors, Red, Green, Blew, Yellow; If the Sun shine upon it, it will convey the like colors upon that which is opposite to it. The Humane Nature of our Savior is as the Glass, all the Graces in their variety are like so many colors: The Spirit shining upon the Nature of our Savior by it leaves the like impression of Graces upon our Souls, while by faith we keep our Hearts under the stroke thereof.

3. Faith acts each faculty to digest and improve that power from Christ received, for his particular use, according to its particular end. As the Veines deliver up the Blood to each part, as that special portion and provision, which is allowed in the course of Nature, for its relief, and to each part taking the Blood, it doth appropriate it to its own Nature. Bone makes Bone of it, Sinews make Sinews, &c. So Faith, like those Veins, conveys the efficacy of the Blood and merits of Christ to all the faculties, to answer all their necessities.

4. We must wait Gods leasure; and stay his time for the bestowing of his favors. Beggers must not be Chusers; And nothing more free than gifts. And therefore he that will challenge it, at his time, and according to his will, makes it a Debt, and not a Gift.

That

That they may be one, as we are one.

Here is the third thing, that was eſpecially intended in the verſe.

1. We heard that Chriſt had all glorious Grace given him.
2. That he gives all that glorious Grace unto his Saints.

Here laſtly we have the END AND AIME *of our Savior, in this his bounty in giving, and the benefit of the faithful in receiving.* Viz. *That they may be one in the Father and the Son.* Hence,

The end why the Saints receive all glorious Grace from our Savior Chriſt, is this, that they may be one, as the Father and Son are one with themſelves. Doct.

This is a truth not included, or that which may by way of conſequence be collected, or probably inferred out of the text: But that which is clearely intended, as the chief ſcope of our Savior, yea fully and plainly expreſſed in the words, beyond all exception or diſputation, and that which carries ſuch evidence out of the phraſe of ſpeech, that unleſs a man will caſt away the rule and dictate of right reaſon, he can in no wiſe reject or refuſe.

Ask but the Queſtion, why did our Savior Chriſt receive all glorious Grace into his Human Nature from God the Father?

The Anſwer is, He received it by way of gift, that he might give it to others out of his faithfulneſs. He was their Treaſurer.

But aſcend one ſtair higher, if yet further we may ſtirr. What was the end of our Saviors giving of this Grace?

The Anſwer is ful and fair from the letter of the text, for this is another reaſon, that can be faſtened upon the manner of the ſpeech, It was for this end; its that which our Savior aimed at in a peculiar manner, *That they may be one, as the Father and Son are.*

This is the Crown of that glory, which the Saints ſhal attain in the ful perfection thereof in Heaven, yea the diamond of that Crown, the Pinnacle and higheſt point of perfection, there to be expected in regard of their own particulars; as that which each man hath in his Eye. The Heaven of Heaven, and one ſtep higher than the higheſt Star of glorious Grace.

For we know the end is better than the meanes, and adds beauty to the meanes, Els there would be a flaw and blemiſh in glory, and ſome defect. *Eph.* 4. 13. When all the Churches are perfected and the Saints gathered and come to the fulneſs of the Stature of Chriſt, and have attained the unity of the faith. The higheſt ſtrain of their happineſs is, to acknowledg the Son of God. *q. d.* There is nothing to do in Heaven, but only that. That's the top of glory, and one ſtep higher than al the happineſs of al that glorious Grace, they ſhal injoy there to perfection: To give in witneſs through al Eternity, that al the good they have received, it was in Chriſt as the fountain: all that was done by al means, it was done by him. So the Apoſtle gives in the Reaſon of Gods diſpenſation, *It pleaſed the Father that in him, all fulneſs ſhould dwel; That in all things he might have the Preheminence.*

The Sacraments were ful of comfort and the word and Sermons ful of wiſedom, conſciences ful of peace that paſſeth underſtanding: but it was becauſe the fulneſs of Chriſt overflowed in theſe & filled theſe, otherwiſe had he withdrawn himſelf, the word had been a claſped Book and a killing letter, and the heart an empty Veſſel.

So the Soul in glory, acknowledg no means, nor orders,

ders, nor offices further than he appoints them, nor was there any power in them or vertue communicated thereby, further than the Lord was pleaſed to work by them. The power was Chriſt that ſtrengthened; The life and vertue Chriſt that quickened. The ſucceſs was Chriſts only, who was pleated to breath upon and bleſs.

I take it to be the meaning of that place very difficult, and the expreſſion very ſpiritual and of a high ſtrain. 2 Theſſ. 1. 12. *That the Name of our Lord Jeſus may be glorified in you, and you in him, according to the Grace of God, and the Lord Jeſus Chriſt.*

Why, you would ſay, Is there any Name higher than the Name of Chriſt, or glory due to any beyond or after Chriſt? why is it added, that Chriſt ſhould be glorified and you in him?

For Anſwer, open the words a little, as we paſs for the preſent, we ſhall ſpeak more fully and largely, when we ſhall come to them again, that which may ſuffice for the while is this. The Apoſtle having prayed in the foregoing verſe, That God would count them worthy of their calling, *i. e.* Worthy of the glory, *Unto which they were called* and ſo fulfil al the good pleaſure of his goodneſs *i. e.* fully beſtow al that ſpiritual good, which in the ful purpoſe of his good pleaſure he intended to them, and that he would bring the work of Faith to perfection by his mighty power.

Now the end of al that glory and fulneſs of al that ſpiritual good he prayes for, for them, and they ſhould partake of, according to his prayer. The end of all is, that the Name of Chriſt (Chriſt as he is made known in his word and Offices and the execution of the great work of Redemption) may be made glorious in you; He from the Father giving al to you. You alſo may be glorified, not in your ſelves, but in your reference and Oneneſs towards Chriſt, in receiving and returning al to the Father by him. And therefore thoſe words are added, according to the Grace of God, and our Lord Jeſus Chriſt:

Chriſt: you ſo in him, as through him in God. God through Grace in Chriſt gives himſelf and Chriſt to you: you alſo through Grace give up your ſelves to Chriſt, and through him to God.

For the opening, do three things.

1. *Recal what this oneneſs is.*
2. *How this oneneſs and glorious Grace differ each from other, or may be rightly diſcerned in their ſeveral conſiderations.*
3. *The Reaſons of the point, upon what grounds it may rightly be gathered and concluded: to be one with the Father and the Son is the* END, *and ſo of greater excellency, than al the glorious Grace the Saints do partake of.*

1.

This unity, or oneneſs, is not the unity of affection, which the faithful, as members of the ſame body ought to maintain in their hearts, and conſciences, and converſs; As being of one heart and mind; Keeping the unity of the faith in the bond of peace.

For, Firſt. The expreſs words of verſ. 21. hold forth the contrary, and the latter looks another way. *That they may be one in us.* As though our Savior had purpoſely added the interpretation of his prayer and words. *q.d.* If you ask me, of what unity I ſpeak, when I pray that beleevers ſhould be one: my intendment may moſt eaſily and fully be underſtood of this reſemblance, As I am in the Father, and the Father in me, the ſcope of my prayer is, they ſhould be one in us. The unity in themſelves wil ſurely follow, but thats not it I now ſo fully look at.

Again the words of the verſe wil not admit this ſenſe. The glorious grace given to the Saints by Chriſt, is made here diſtinct from this Oneneſs; as the means is different from the end, and leſs excellent than the end.

But unity of Affection is part of that glorious Grace, which

which our Savior hath given the faithful.

So that it is the unity of relation. As the Father wholly and alone gives his being and Sonſhip to Chriſt: The Son, as he receives, ſo he returnes his being to the Father, as things in relation look each to the other, receive and give conſiſtence one to the other, and ſo may be ſaid to be in each other, and to be one in this mutual reſpect. Joh. 14 10. *Believeſt thou not that I am in the Father, and the Father in me?* So here. As the Father is to Chriſt, looks only as a Father to a Son, and gives ſubſiſtence to him: The Son again looks, only to a Father, and returnes his being & ſubſiſtence of a Son to him:

So Chriſt to the faithful. He gives Spiritual being in Adoption to them, as his Sons only: They as Sons return all that ſpiritual being to him again. So our Savior; As I am one in them, and thou in me, and by ſpiritual influence communicate the being of Sons to them. So they are one in me, and to in thee, by receiving and returning all alone unto us. So that our Savior doth not only bring the Soul of the faithful into the neereſt relation of deareſt love as Adopted Sons; But alſo into that ſpiritual intercourſe of the peculiar and divine operation of God upon the Soul whereby the Soul returnes unto God, to do all, and receive all. To do all for himſelf in man: To receive all to himſelf by man.

The Lord Jeſus having fitted the Soul for himſelf, and united the Soul to himſelf, and made the Soul acceptable to the Father in his Blood. He ſends the ſpirit of Adoption into the hearts of his, ſets their hearts for God. Holds the bent of their hearts towards him.

This is the gracious look of a Father towards them. The faithful receiving this ſpiritual being of Sonſhip, Faſten to Chriſt as the fountain of life: leave their hearts with him and abide in him, to be wholly acted by

by the influence and aſſiſtance of his Spirit, and to hold up the excellency thereof. Thus they return alſo to God in Chriſt.

2. *How this glorious Grace, which the Lord imprints upon the Soul, is diſtinguiſhed from this Oneneſs.*

Anſw. The words in the Text evidence the diſtinction: *i. e.* They differ, as the means appointed to an end are diſtinct from the end.

This unity of relation carries the glorious operations or motions of the preſence of the Spirit upon the beleevers Heart.

I cal them Stirrings of his preſence, as implying that which is ſomwhat more general, than the gracious diſpoſitions, ſpiritual and ſupernatural habits of Grace. For though thoſe alſo Iſſue from the operation of the ſpirit, yet they are ſomwhat more.

As the Spirit aſſiſting, faſtening, holding the heart, and making it to abide under the ſtroke of the ſpirit, pacifying, quickening; Are not ſo much habits of Grace poured into the Soul, but rather Dints and ſtirrings of the Spirit aſſiſting or inhabiting.

As he that ſets or Joints the part that is out, and chaſeth it out of its numneſs, leaves a remembrance of the power and motion of his Hand: But he that puts in Oyl, leaves a quality or Oyly moiſture which remaines in the part.

So here, The ſpirit draws, and unites the ſoul in vocation: leaves the poyſe of the aſſiſtance of the ſpirit upon it in Adoption; whereby it makes the ſoul abide in Chriſt and under the ſtroke of his ſpirit, as he abides in it.

And hence follows the impreſſion of the image of God, the gracious habits of wiſedom, holineſs, righteouſneſs in the wil, and ſo a liberty to ſpiritual good, whereby the beleever is inabled, not only to put forth acts of obedience and obſervance, which concern the works

works of the Law, but even to ſet a going, and that a freſh, thoſe ſeveral operations of the Spirit, unto which he had been formerly quickened by the vertue of the Gospel, and carried unto by this covenant of Grace, as to faſten to Chriſt, to abide in him, and reſign it ſelf to be acted by him, and the power of his ſpirit and Grace. And this is indeed a thing of higheſt excellency, and therefore to this end and purpoſe the Choiceſt of all Graces ought in an eſpecial manner to be improved.

And this appeares by theſe Reaſons following.

1. That therein the glory of God, and his divine and unconceiveable excellencies are moſt magnified and Advanced, for that end, even the glorious Graces in their higheſt pitch ought to be improved.

But in this union of relation towards God, al the divine excellencies will moſt glorioufly appear, and in truth much more than in al the gracious habits the Soul is capable of.

Thus the Apoſtle intimates (to my apprehenſion) with ſome evidence, as though he of purpoſe intended it, and would have al to underſtand it ſo. 2 Theſſ. 1.10. *When the Lord ſhal come at the day of Judgment to render vengeance to thoſe that obey not the Goſpel*, then ſaies the Apoſtle, *The Lord ſhal be glorified in his Saints but admired in thoſe that beleeve.* True it is, that thoſe who are Saints do beleeve, but the Apoſtle ſeems apparently to ſhew the odds, and this glorious excellency of the true Graces.

They who are ſanctified and expreſs the power of Gods Grace in their hearts and lives: God wil be glorified in them, that they do expreſs his vertues, and ſo ſet forth the glory of his Name.

But when he comes to conſider of the bringing of a man to beleeve, here the work of God and the excellency of his dealing, is that which dazels the very Eyes of

Angels, and amazeth the hearts of Devils. There his works are beyond all admiration.

Admiration implies a thing not expected, or ſome thing more than we looked for, or lies open in a common courſe, we wonder at ſuch a thing when it fals. And ſecondly we cannot tel what to make of it, or how to conceive or comprehend the Reaſon, its matter of admiration not of comprehenſion.

When the Devil and wicked men knew ſuch men in their unbeleeving courſes, under the curſe of the Law and the power of their corruptions, contemners of Chriſt and mercy. The Devils have ſeen men holy and to walk unblameably; ſo in paradiſe; and therein God is glorified, and his vertues expreſſed: But when they ſhall ſee ſuch poor wretched creatures at Gods right hand. He was ſunk deep under the curſe of the Law, now pardoned: under the Tyranny of Satan, and ſo in his Claws, he took him alive, now reſtored. In the bottom of Hel, now delivered. In death, and darkneſs now again reſtored to life, and he that was ſo oppoſite to Chriſt, now brought ſo neer to him and the Father, and in them injoy the bleſſed and holy communion, which is beyond the happineſs of Heaven.

The Angels will be ſwallowed with admiration, and the Devils confounded and aſtoniſhed, at the wonderment of the unconceivable compaſſion of the Lord, and the bleſſedneſs of this condition. 1 *Cor.* 15. The firſt *Adam* was a living Soul, could by natural generation beget one like himſelf: But the ſecond *Adam* is a quickening ſpirit: That when dead, he can quicken them: when loſt, and oppoſite to him and Grace, he can and doth receive them to himſelf.

2. That which brings us neerer unto God, and makes us to receive more from him, that is moſt excellent, and other things muſt be ſubordinate thereunto.

But this unity of relation doth ſo.

For to have glorious Graces, and to put forth obedi-

ence

ence there from is no more, but that a creature may do, from a principle in it ſelf: had *Adam* ſtood, his poſterity might have challenged happineſs by vertue of a covenant of works done by a man, and from a man conveyed by natural generation.

But in the covenant of the Goſpel, the God-Head of Chriſt in the Nature of man, brings man again unto God, and keeps it with him.

The God-Head in our Nature wrought al for us, communicates al to us. The mutable principle of Grace never brought a man to God, or kept him with him, nor ſince the fal can do it.

But it was not a principle in us firſtly, but the holy ſpirit of God, by the infinite power of the God-Head, carries the bent of our hearts to him, acts it upon him, keeps it with him, and ſo inables us to hold up the power and praiſes of Chriſt from the Father. So that a poor creature is compaſſed about with nothing but the power of God in Chriſt, being one with the Father and the ſon in his relation to them, and dependance upon them.

USE, 1. *Of Reprehenſion.*

This ſhews the greatneſs of the ſin of unbeleef, and the miſery of unbeleevers, who not only oppoſe the righteouſneſs of the Law of God, which ſhould rule them, his ſtatutes and precepts which ſhould direct them: But the Blood of the covenant, ſhed by Chriſt, they trample upon it; the reconciliation wrought and tendered, they deſpiſe it, the Bowels, compaſſions which would imbrace them, they ſcorn and caſt behind their Back.

If the union to the Father and the Son be beyond Heaven and happineſs it ſelf: Then the oppoſition to theſe by unbeliefe is more bitter than death, and worſe than Hell. And Therefore it ſeemes God comes againſt

ſuch in the fierceneſs of his fury, as the marks and Objects of his heavieſt indignation. 2 Theſſ. 1. 8, 9. *He will come in flaming fire to render vengeance to ſuch that obey not the Goſpel.* Againſt theſe he proceeds in the firſt place with greateſt fury, and puniſheth them with everlaſting deſtruction from his face, not have one favorable caſt of his countenance or ſmile, when before he hath woed them, and wept over them, and intreated in the Goſpel to be reconciled. Yea from the glory of his power.

Object. But is not that an eaſe, that his power ſhould not plague.

Anſw. That is not the meaning, for this is their plague, that they are ſecluded from the preſence of his glorious power.

The glorious power of all Gods Attributes were put forth in the Goſpel, and they ſhal be beyond the Hope and thought of it. The glorious power of Gods wiſedom will never contrive any thing for their good, nor his mercy accompliſh it, or goodneſs communicate it.

2. Its matter and ground of marvailous comfort and Content to the faithful, to ſolace them in the intereſt they have in Chriſt, and this their Relation to Chriſt, as their Redeemer, Head, and Husband, with whom they are made one Spirit, which is more than to be in Heaven, better than happineſs it ſelf. Thus *Aſaph Pſ.* 73. Anſwers all doubts, ſupplies al his wants, cures all his feares. *Whom have I in Heaven but thee? and there is none in Earth that I deſire in compariſon of thee.* The Covetous have the world, the Epicures their pleaſures, but I, have thee, in compariſon of whom, theſe are not worth the having, nay not worth the nameing.

Yea in Heaven, when I am come to the end of my Hopes

Hopes, what would I, what can I have there? I can have no more but this, but that the Lord wil be all in all to us in glory. As long as he is and wil be all in all to us in mercy, what need we fear, why should we care? But these thoughts be precious, and Meditations sweet, and let us go to them, and be in them, with the like affection, as we shall be in Heaven.

Verse, 23. *I in them, and thou in me, that they may be made perfect in one: and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.*

THe foregoing verse discovered the means, which our Savior appointed and improved also for the accomplishment of that *Union*, which he so earnestly begged for his disciples, and hath pursued by so many expressions.

In this verse we have the *Order* set down, according to which it is wrought, by the wise counsel of the Lord: And this our Savior fetcheth very far; *I in them, and thou in me, that they &c.*

Two

Two things we are to attend in this verſe.

1. *The* ORDER and ſeveral *Degrees*, by which this *Unity* & Oneneſs is accompliſhed, and theſe are here now expreſſed. 1. The Father is in Chriſt. 2. Chriſt is in them; and that which is implied is, that they are one in them.

2. We have the ſeveral ENDS, aimed at in this proceeding of the Lord, and thoſe are three.

1. *That they may be perfected in one.*
2. *That the world may know that thou haſt ſent me.*
3. *That they may know thou haſt loved them, as thou loveſt me.*

I.

As touching The ORDER, our Savior doth not mention and propound it as it is in Nature, but ſo as it may be beſt apprehended by us: looks not at things, as they are, but as they appeare to us, and may moſt familiarly, and eaſily be conceived by us: and ſo to lead us by the hand, as it were, to that fountain and firſt riſe of all, and ſo to the higheſt ſtep and ſtaire in Heaven which will point at eternity. The Father is in Chriſt, Chriſt in the faithful, and ſo they come to be perfect in one.

We ſhal follow the method of our Savior, and look at the words, as they lie in the Text handle the ſeveral peeces, that the frame of the whole may more throughly be ſearched into and more fully appear with what plainneſs may be in the Iſſue. For there be ſome depths in ſome paſſages of the verſe which are fitter to be admired, than comprehended, and exceed the reach, and diſcovery of the moſt Judicious Interpreter, that I can look into, and indeed, ſeem to be reſerved for another world, when the fruition of the good here mentioned will prove the beſt interpretation. We will ſtudy to be wiſe unto ſobriety.

I in

I in them.

Christ is by his Spiritual Presence in a special manner in the Faithful.

This was signified to the Church of the Jews in the wilderness, when the Arke, the Type of the presence of our Savior, incamped in the midst of all the tribes of Israel, to watch over them, when they rested. Was a Pillar of cloud and fire to go before them, for special guidance, when they arose and marched in their travel and this *Moses* prized so highly, That unless he went with them, he would not go unto *Canaan*, the land of promise:

The presence of Christ is better than the land of promise. Exod. 33. 15. *If thy presence go not with me, carry us not up hence.* Therefore our Savior is said to dwel between the Cherubims and there to give his Oracles, his Answer to his people. *Isa.* 37. 16. *Psal.* 132. 14. The Lord professeth; *This is my resting place, here will I dwel for ever.* Therefore the faithful are said to receive Christ. *As ye have received Christ, so walk in him.* Christ is said to be in them. 2. Cor. 13. 5. *Know ye not that Christ is in you, unless ye be reprobates?* To dwel in them. *Eph.* 3. 17. To live in them. *Gal.* 2. 20. Yea they live not, but Christ only.

Open here three things.

1. *In what respect Christ is said to be in his.*
2. *What kind of presence this is.*
3. *After what manner communicated.* And here the grounds and the Reasons of the point will be laid.

1. *In what respect Christ is said to be in his.*

Answ.

Answ. If we look at our Savior meerly and only as the second Person in the glorious Trinity, God blessed for ever, not attending or considering his Human Nature, as he filleth Heaven and Earth with his presence, he then would have filled the hearts of the Sons of men in that manner, being present with them, as he is every where by his Omnipresence:

But the gracious & spiritual expression of his presence had never been communicated to *Adams* posterity: There was so great a distance, such and so strong opposition betwixt the corrupt and polluted nature of man, and the purity of the holy nature of the blessed God, that there was no possibility that ever there should be, any agreement and communion, while man continued in that corrupt condition. *Can two walk together, except they be agreed?* Am. 3.3. Much less dwel together. Yea the Lord professeth, *Psal.* 5,4. *Wickedness shal not dwel with him*, much less he in it. When his pure eyes cannot endure to behold iniquity with any approbatiō, he shal be thought to take up his abode there? No. What commun o betwixt light and darkness, Christ and Belial? that is, there is none, there can be none. Therefore we must look at Christ, as God-man, as he had taken our nature into union with him, and so in and by it, had made way for the communication of himself to his.

By the nature of man he communicates his spiritual presence to the Sons of men. By this, life is provided for the world of Gods elect. By this they come to be made partakers of it. John, 6.51. *I am the liveing bread which came down from Heaven, If any man eat this bread, he shal live for ever.* But the question might have been what is that bread? he answers. The bread I wil give is my flesh, which I wil give for the life of the world. Because his humane nature is that mean, whereby life was purchased, and the conduit, by which it was conveyed to lost man. And therefore he adds. *Except ye eat the flesh of the Son of man, ye have no life.* And vers. 56.

He

He that eateth my flesh & drinketh my blood dwelleth in me and I in him. So that there is no communion with Christ, no sharing in his spiritual presence and special vertue, but by his flesh.

Christ, God and Man is our spiritual good, otherwise he is not, nay cannot be digested for the spiritual refreshing of the faithful soul.

2. *What kind of presence this is.*

Answer. In the words of the doctrine, it is a *spiritual presence*, not carnal or corporal; in so much, that the Apostle if he had known Christ after the flesh, yet he knowes him no more after that manner. 2. *Cor.* 5. 16. For the flesh profits nothing, sayes our Savior; the words I speak, are spirit and life. *John.* 6. 63.

Certain it is, the bodily presence of our Savior is not here attended according to the conceit of the Capernaites, and the Papists at this day: as though it were possible for the very flesh of our Savior to be in al places, or in many places, according to the administrations of the ordinances, which signify or represent the same.

Nor yet can the very flesh of our Savior in it self considered be truly availeable to purchase any spiritual good or communicate any spiritual vertue.

Yet this is certain and for ever to be observed, that the humane nature taken with the deity, and in vertue of the deity, puts forth a power in the expression of his spritual presence; whereof more anon.

And the Lord Christ is thus spiritually present in his Church, as a head may be truly said to be really and vertually in the body. For this is the office of our Savior and that in a proper and peculiar manner. He is said to be the *Head* of his Church, neither the *Father* nor the Holy Ghost. The Father is the Father of the Church: and Holy Spirit the *Comforter* of the Church: but Christ hath this impropriate to him, that He is the *Head.* Eph. 4 15. *Grow up in to him in al things*

which is the head, even Christ. And Chap. 5. 23. *He is the head of the Church, and the Savior of the body.*

Because this appertaines to him, not as God onely, for then al the persons had partaked thereof, as common: but as the second person in the Trinity sent of the Father working next in order from him, and as so sent and working, terminating the same Nature upon himself, for the great work of our Redemption, and so he is head.

1. Its proper to him to have al Grace firstly in himself, in way and right of communication, for had he not been the son of man and son of God together, the way of Grace and life had been shut up from the sons of *Adam. Hebr.* 10. 20. And in this sence it is said, *That with him is the Wel of life. Ps.* 36. 9. And he is said to be *a fountain of living Waters; to have life in himself. Joh.* 5. 26. And to *quicken whom he wil. Joh.* 5. 21.

2. The right and propriety of immediate dispensation is committed to his hand, of all Grace and good: *Of his Grace we receive Grace for Grace. Joh.* 1. 16. And the Holy Spirit takes of his, not of his own, when he communicates to the Souls of the Saints. Joh. 16. 14, 15. *He shal shew you al things. He shal glorifie me, for he shal receive of mine. Al things that the Father hath are mine.* Therefore said I, He shal take of mine and shew it unto you.

3. *The manner how this spiritual presence is communicated.*

Answ. It appeares in the Nature and maaner of it in three things,

1. The second person in the glorious Trinity assuming our Nature into mystical and personal union with himself, remaining the same person after the union which he was before the union, doth therein become surety for

for the faithful, and enter into covenant with God the Father in their room, and purchase both Grace and glory in their behalf. For had he not taken the Nature of man, it had been impossible he should have communicated unto man any good. So the Apostle reasons, when he would shew the way how life came to be derived to the seed of *Adam*, and not unto Angels, gives this as the ground. *Hebr.* 2. 16. *For verely he took not on him the Nature of Angels, but the Seed of Abraham.* And therefore these were redeemed, life was conveyed unto these: the other in their sins and sorrows.

And being thus fitted for the place of a Surety, He did in special manner enter upon termes of agreement in the behalf of those, he would do good unto; The happiness of those were committed to his care by the Father, and undertaken willingly by himself. Joh. 6. 38, 39. *This is the will of the Father, that those that he hath given me, I should lose none, but raise them up at the last day.*

And he is as careful to attend their spiritual welfare, as may be; therefore he concludes of them, in their times, and answerable to their conditions. *I have other Sheep, and those I must bring.* Joh. 10. 16. And when they are brought, *I will in no wise cast away*, nor suffer any to take them away. *Joh.* 6. 37.

2. Having thus purchased Grace and glory for them, he hath now both right and liberty to improve al power in Heaven and Earth, to communicate Grace and glory to them.

Yea the Human Nature of our Savior hath liberty & power to set on work any, and all the Attributes in the behalf of the poorest beleever in the world: yea right to send the good Spirit of the Lord for his spiritual relief. Joh. 17. 2. *Thou hast given him* (that is Christ) *power over all flesh, that he should give eternal life to as many as thou hast given him.* And therefore in verse 4

he saith, *I have finished the work, thou gavest me to do.* *q. d.* Christ hath nothing to do in this vale of tears, but search out, and seek up some scattered and wildering Servants of the Lord. Yea liberty to send the Spirit upon this imployment. Joh. 15. 26. *When the comforter is come, whom I will send you from the Father.* Yea makes this his main Errand to heaven in his ascension. *Joh.* 16. 7. It is expedient &c. *If I depart, I will send him unto you.*

3. He doth improve this power and the operation of the Spirit to close the Soule with himself; and to hold the bent of the heart towards him for ever. 1 Cor. 6.17. *He that is joyned to the Lord is one Spirit.*

As by his spirit he sanctified our Nature and took it into personal union with himself and gave it subsistence, which of it self it had not, nor could attain: So by the operation of his Spirit he prepares the Soul for himself, carries it in the promise to himself, and acts it upon himself: The Soul moved by the vertue of the Spirit, moves to and staies upon the Lord Christ. As in the Eccho, the Air moved by the voice, in such manner returns the same voice, by vertue of its own motion. *Come unto me. I come, Lord.* And not only carries and closeth the Soul with himself, but holds it in this holy bent to himself that way, Christ-ward, Heaven-ward.

This is like the growing up with Christ, being as scions ingrafted into him, as the true Vine, and so are truly, and so called, sons, as the scions united to the stock, may fitly be called the Sons thereof; and hence, Christ is stiled, *The eternal Father. Isa.* 9. 6. Behold a Son is given, and this son is a Father, and an eternal Father, and begets us as sons unto his Father, and will deliver us up unto him, at the great day. *Here am I and the Children which thou hast given me. Hebr.* 2. 13. This is that which Christ calls his abiding in us. *If I abide in you, and you in me. Joh.* 15. 4.

The

The Reaſon in a word is this,

He that is the life of the faithful, muſt be in the faithful: So is Chriſt. Gal. 2. 20. Col. 3. 4. *When Chriſt who is our life &c.*

USE 1.

CAUTION: *To al, eſpecially the wicked and enemies of the Saints*; That they do not offend and wrong them, or do the leaſt evil to them because they do wrong to the Lord Jeſus, and he ſo takes it, as to himſelf. Act. 9. *Saul, why perſecuteſt thou me?* And the ſufferings of the Saints for a good cauſe are called the ſufferings of Chriſt. 2. Cor. 1. 5. Thus the Lord ſends to *Sennacherib*. Iſa. 37. 28. *I know thy going out, and thy coming in, and thy rage againſt me.* It was bent againſt *Hezekiah* and the people of *Jeruſalem*, but it was againſt the Lord, in them.

True it is, The wicked ſee not, know not, conſider not this, being blinded with Ignorance and Malice; and therefore *Paul* asks the queſtion, when Chriſt ſpeaks, *Who art thou Lord?* q. d. I own not thy ſpeech, nor underſtand thy person. Our Savior anſwers, *I am Jeſus whom thou perſecuteſt.*

Yea this will be for the condemnation of their perſons and confuſion of their faces, at the day of Judgment, when the Saints in this ſentence ſhal be honored, and they ſet down, for ever abaſed before their faces. *Depart ye curſed &c. For I was in priſon and ye viſited me not &c.* Why, *When Lord ſaw we thee &c.* They were not acquainted with the preſence of our Savior. He adds, *In that ye did it not to one of theſe, ye did it not to me.* Therefore if the Argument was ſtrong, whereby our Savior would perſwade all to be tearful of offending, even one of theſe little ones, though they were alone, and though little: becauſe that in Heaven their Angels do alwaies behold the face of their heavenly Father;

Father; ready to attend his pleasure, to execute his wil for their preservation, and for the ruine of their enemies. *Matth.* 18. 10. Then much more, this Argument. He that is Lord of glory and hath all power in Heaven and Earth is in them, and suffers with them; and therefore cannot but protect them, and relieve both his and their wrongs: Is in Heaven at Gods right hand, and is also in their hearts.

USE 2.

To desire the fellowship and to delight in the society of the faithful: For we shal keep no worse company than that of our Savior. Though happily they dwel in a smoaky cottage, have course fare, be in a mean condition; yet if Christ dwel in them, we need not be ashamed to converse with them, and own them. Go in to their companies, as resolving to go to *Court*. For where the King is, the *Court is*: his presence makes it. We should look at the faithful, as the great Heroes of glory, and *Courtiers* of Heaven: we cannot injoy their society, but we may also come to the sight of our Savior, and speech with him. So, 1. Joh. 1. 3. *That we write, that you may have fellowship with us; and truly our fellowship is with the Father and with the Son.* So they; Zach. 8. 13. And therefore as the Apostle Hebr. 13. 2. *Be careful to entertain strangers, for thereby some have entertained Angels unawares*: so be ready to entertain the Saints, the poor members of Christ, hereby we shal entertain Christ. Receive such servants into your families &c.

USE 3.

Hence by way of TRYAL, we way gain undoubted evidence unto our Hearts, that we are indeed Beleevers, and truly beloved of God and his Son: If once we find this

this blessed Son the Lord Jesus by his spiritual and special presence in our souls, Its a never failing argument which will give in assurance of our good condition, beyond all that the Divels can object, or our fears and discouraged hearts can question. The Apostle puts it beyond the possibility of any cavil. *If Christ be given to thee, how shal not God, but give al things Els?* that is, hold this ground, and make that good, Thy carnal reason, by al the deluded Devise, whereby it would daunt thy heart, it cannot put a colorable appearance of any possibility, but that al things, that are good, should be given thee. *He that hath the Son, hath life.* Make that sure, and then al the rest is safe, past al peradventure, nay beyond dispute. For al the jealousies and suspicions that arise in our own hearts, al the darkness and difficulties that appear in al discoveries that are made: all the questions that come upon the most searching inquiries and examinations touching any soundness of any Grace, or any work of Grace, and so of the sincerity of the heart, and the truth and goodness of a mans estate; If any doubt arise, whether sure or no, certain or no, in conclusion it is lastly resolved, settles and centers, as they say, *Here*: It Issues from our not-union with Christ. This may be done by some other power, proceed from some other principle, than the spirit of the Lord Jesus. This is not a certain fruit of our union to Christ, or the inhabitation of the spirit of Jesus in us. And in Issue, unless it lead necessarily to a Christ, or be derived infallibly from him, and the interest we have in covenant with him. Its no more than that a man may have, who hath no Grace: Its no more, but that which a man may do, that hath no part in a Savior.

And hence, al such evidences fal to the ground and utterly fail. And in truth, the weakness of expressions in this kind, men taking shews for substance, seemings and some appearances of things for the truth of things themselves, hath been the cause, that many have been cousened with

with their own conceipts, and apprehenſions: many have denied all evidences, becauſe thoſe which they had and too much truſted unto, were falſ, and ſailed them utterly at times of need. Therefore the Holy Ghoſt preſſeth this ſo inſtantly, and checks the failing in it ſo ſharply. 2 Cor. 13: 5. *Prove and examin your ſelves, whether ye be in the Faith or no,* Acted by, and carried by the power of Faith. Why? how ſhal we diſcern that? *Know ye not that Chriſt is in you?* If once that be brought about, the buſineſs is offa hand, and its a ſin and a ſhame ye ſhould not. *Unleſs ye be reprobates.* that is drofſy men, Chriſtians that have not the right mettal, are not of the right make: you ſhould not but know this.

This preſence ſpecial and ſpiritual diſcovers it ſelf in two things, Not to trouble you with more;

1. He that hath this preſence, hath ſomthing, and finds ſomthing above the bounds of al created abilities, that even the greateſt ſufficiency of the creature, the beſt indeavours and improvements of the beſt meanes in providence could reach unto, A witedom beyond all a mans Wit and readieſt ſubtilties and largeſt apprehenſions: a power beyond all the power of Nature, beyond what a mans abilities and dexterity can compaſs, education give, skil of art and ſciences attain, practiſe and experience find out: beyond al the moral impreſſions, that the power of all meanes and help under Heaven can leave upon the Soul.

It was ſaid of *Saul*, that *the Lord gave him another heart*, than formerly he had, he had the ſpirit of Government, a ſpecial ability to the diſcharge of the place that the Lord had called him unto: So it is with every Chriſtian, he hath another heart, than ever before, and performes his duties from another power, than ever he did before, even by the power of Chriſt. So the Apoſtle profeſſeth, He did not live, nor pray, nor preach. It was not abilities of nature which he had: not knowledg

Gal. 2. 20.

of

of Art and learning, in which he excelled, by which he prayed: but it was the power and gracious presence of the Holy Spirit of Christ, that acted and carried out all those abilities, yea that spiritual power of grace he had to this work, either of praying or preaching. So 2. *Cor.* 13. 3. *If any man require a testimony of Christ speaking in me.* And therefore its the reason, which he gives, why the things of God are known by beleevers, and not known to the greatest of the world. 1. Cor. 2. 11. *No man knowes the things of God, but the Spirit of God and we have not received the spirit of the world, but the spirit of God.* Nay he comes yet lower, to the very expression of the words: *Which things we speak, not in the words which mans wisdome teacheth, but which the Holy Ghost teacheth.* And the Saints often find, and profess it, they are helped and carried beyond all the abilities they have, yea beyond all the power of all the grace they have. That look, as when we see a swadling Child left in his Cradle in a lower room, come againe, we find it laid in the highest loft or Chamber in the house, each man easily concludes: There was another power than that it had of it self, that conveyed it thither. So here: when the poor and ignorant amongst men, come to know and do the things that are spiritual; *Eph.* 2. 10. His workmanship. They are inlightned and inabled, beyond all they had, or ever once apprehended, or could come into their own thoughts, there was a higher power, even the presence and assistance of a God, the Lord Jesus himself to help. *Math.* 11. 25. *I thank thee O Father, that thou hast revealed these things to babes:* and adds, *no man knowes the Father, but the Son.* Therefore the Prophet begs, that he might not be left to his spirit: Psal. 143. 10. *Teach me the way to thee, thy Spirit is Good; q. d.* My spirit is naughe.

2. Where the presence of Christ is, The soul at the lowest ebb, and the greatest under, that ever it comes unto, it is yet ever panting after a Savior, cannot rest

before it come to him. Isa. 26. 8. *The desires of our Souls are towards thy name, and to the remembrance of thee.* In the greatest desertion, that can befal them, the greatest temptation that can assault: by the one, they are disinabled to do, what they would; by the other opposed and hindred from attaining that which they do indeavor. Yet they set themselves that way. Though they see; they are like Captives, and under the Tiranny of their distempers; they find, they do not: yea may be at such an under, and in a forlorne condition, that they conclude, they are past Hope and expectation; never shal be recovered: yet their hearts bless them, that injoy that happy estate; and Oh that they might. That as its said of the ungodly: *They set themselves in a way that is not good*: These contrariwise, *set themselves in the aime and bent of their heart.* Rom. 7. As the Pilot that hath the Helm in his hand, though, it may be, the wind is too stiff, and the stream too strong, and al against him, that he cannot make way forward, nay, it may be, is turned back again, by contrary stormes, yet he tacks about, and keeps her to that point stil:

So here: when the Lord Christ takes the Helm of the heart of a beleever in his own hand, though the wind and tyde of the most violent temptation, for the while, stop his course: yet the bent of the heart is that way: *My Soul followeth hard after thee.* Psal. 63. 8.

USE 4.

This shews the excellency of the Saints, even in the meanest and worst condition, above the wicked and ungodly, when they are in the greatest ruffe and Soveraignty, that they can attain unto in this world.

The Saints are the *Temple of the liveing God.* 2 Cor. 6. 16. Their Souls are the throne, where the Lord sits and shews the riches of the glory of his Grace and mercy; the habitation where he dwels, and takes up his abode:

the

the Kingdom where he rules by the power of his Grace, the Guidance and Government of his blessed Spirit, and the scepter of his word.

True, he exerciseth the Soveraignty of his power and justice upon the wicked on Earth, and the damned in Hel, as amongst his Enemies and Out-laws, whose rebellion he will revenge, and whose ruine he will work, according to the desert of their works.

But his Children and servants are his loyal and loving subjects, amongst whom he sets up the Kingdom and exerciseth the government of his Grace and mercy, and they in love and loyalty submit thereunto, and advance the same. The hearts of his are, as I may say, the Paradise of Gods pleasure, in which he walks, and takes his content. So the Lord promiseth. *I will walk among them.* So the wise man professeth: *Wisedom delights in the habitable part of the world. Prov.* 8. 31. This is my habitation for ever, here I delight to dwel.

But it is not so with the wicked, its not so with them. Those miserable Souls of theirs are the throne where Satan sits, that Synagogue where he is worshipped, and even where his throne is seated. *Rev.* 2. The habitation and Hel where he abides. *Math.* 12. 45. —— *Came and found the House swept and garnished*: The Kingdom of darkness in which he rules. Eph. 2. 2. *He rules in the hearts of the Children of disobedience*, There he sports himself, and there he finds and takes greatest contentment. Because he hath such, as will heare and entertain his suggestions, and do his wil and lusts: and therefore they are said to be Satans, and of the Devil, yea to be Devils.

Look therefore what difference there is between Heaven and Hell, the Kingdome of light, and the Kingdom of darkness, the habitation of Devils, and the temple of the Lord: Such is the excellency of the Saints, such is the miserable condition of the ungodly.

USE, 9.

Here is matter of marvelous and unspeakable COMFORT to all the Saints, to cure us of all Fears, and deliver us from all discouragements that ever we shall meet withal in this World. The Lord Jesus is a Helper, a strong Helper, ready to save: to the Apostle *Phil.* 4. misers, *The Lord is at hand.* Are Devils at hand to tempt thee? are Enemies subtil, and mighty at hand to persecute, and oppose thee? are thy fears and discouragements at hand to over-bear thee? The Lord Jesus is at hand, neer thee, nay, in thee, to succor, and supply, add satisfie.

1. *Comfort* in all thy *Spiritual tryals*, when Satan grows most fel, thy corruptions most strong, and thy heart begins to fail thee in the apprehension of thine Infirmities, as that thou shalt never be able to subdue, to overcome, nay, not to resist. Behold, 1 *John*, 4. 4. be they never so great; *Greater is he that is in thee, than he that is in the world.* Though thou beest never so weak, and thine Enemies never so great, Christ is greater than all Devils, than all distempers, than all the power of darkness, and malice of the wicked.

Thou seest and findest a Law in thy Members rebelling against the Law of thy Mind, and carrying thee captive. Behold *the Law of the Spirit of Life in Christ, shal free thee from the Law of Sin*, Rom, 8. 3. Here is Law against Law, Spirit against Spirit, Christ against thy Corruption: That Spirit is in Christ, and Christ is in thee. Therefore our Savior concludes, *None shall take them out of my hand*; neither head of Satan, nor hand and power of Sin and Grave, *John*, 10. 28.

2. *Comfort* against WANTS and *Necessities*, that may surprize, and over-bear thee. Thy Pressures, and Calamities are present, they pinch, and sit sad: The Lord Jesus is present to sweeten thy sorrows with the sense of his Love, and to supply all with the fulness of his sufficient Grace.

It

It would refresh any in sickness, had he but the Physitian by him, that could heal. It would refresh the Child in Misery and want, were the tender mother by, that would pity, could relieve. Our Savior is all, and more than all; he can answer all thy desires, and he is present, and apprehensive of thy grievances. *In all their afflictions, he was afflicted*: He is in thee, he shares in all thy sorrows: *Why persecutest thou me?* So *David*, Psal. 73. 26. *My heart, and my flesh*, all inward, and outward helps fail, but the Lord is the strength of my heart; his wisdom was in his mind, his subjection in his will, his sweet calms and quiet in his distempered affections, that strengthened all.

USE, 6.

Matter of *Humiliation* to all the Saints, who have Christ so neer to them, so spiritually, so specially present with them, and yet they know so little of him, are so little acquainted with him: As *Paul* in another case, *Acts*, 17. 23. touching the Altar set up to the unknown God, he answers, *Whom ye ignorantly worship, him I shew unto you, for he is not far from you; for in him we live, and move, and have our being.* So of Christ, whom ye ignorantly worship, and desire to see, and enquire of Christ by Christ: As *Mary* asked of the Lord, where the Lord Jesus was. O! they go weeping, and seeking after a Savior, complain they cannot hear of him, &c. mourn after him. He is not far from you, nay, is in you, and works all your works for you. Your Consciences have been in terror, and perplexity, and again quelled sweetly, and calmed: it was Christ that did it. Your Spirits were sunk down in discouragements, and knew not how to recover themselves, and yet beyond hope supported: it was Christ that did it. And therefore, as our Savior complained, and checked *Philip*, *John*, 14. 9. *Have I been so long with you, and dost thou not know me*, Philip? Hath Christ so long striven with

with those rebellious? so long comforted, quickened, in weaknesses strengthened you, in wants supplied, helped you to cal? so often heard, so long born with al that baseness? and do ye not yet know Jesus Christ? Complain of thine own blindness, and heedlesness: The Lord Jesus was in this place, in this heart, and I was not aware of him; wretch that I am, *Gen.* 28.16.

USE, 7.

Here is matter of *Admiration*, even to force us to stand amazed at the *endless compassion of a Savior.* Why should he pass by so many? as good, and better than our selves, as we came out of the Loyns of *Adam*, yet to knock at our doors, cal upon us? *John*, 14. 22. *Lord, why wilt thou shew thy self to us, and not unto the world?* Why shed his blood for us? send his Spirit to us? why pass by so many provocations, and pity, and pardon us? As *Solomon*, Behold the Heaven is not able to contain thee, how shal this so poor a Tent? So thou of thy heart; and is it possible? Or as she, *How comes it, that the Mother of my Lord is come unto me?* It was *Moses* his Dispute, *Deut.* 4. 34. *Did ever God assay? &c.* Did ever people hear God? &c. But they have God dwelling in them.

USE, 8. *Of Exhortation.*

1. To be affected with the presence of so great a Majesty, and so affected with his presence, as to see our own weakness, and worthlesness. When God had Schooled *Job* out of the Whirl-whind, see how he sits down abased, *Behold, I am vile.* How the Centurion esteemed the presence of our Savior in the daies of his Humiliation? *Behold, I am not worthy thou should'st come under my Roof.* How we of our Saviors Spiritual presence now in glory? to come so neer, as to dwel in these wretched

wretched hearts of ours.

2. Therefore study to give suitable entertainment, and welcom, to so glorious a Guest; set al our abilities on work, as *Abraham* his Servants, that we may answer the coming and kindness of the Lord.

And that's in Two things:

1 *Content him with the provision we make.*

2 *Honor him with attendance that is meet.*

1 Study his Content.

Walk in all well-pleasing, 2 Cor. 5. 9. Be Ambitious to please: As with persons of great quality, we enquire of their followers what wil please, what Diet they desire, we provide it if it can be purchased with money: So here. Col. 1.10.

This in four things:

1 Bring truth of Spirit in al our performances. *Psal.* 51. 6. *Thou lovest truth in the inner parts*: So *Hezekiah*, *Remember how I have walked before thee with an upright heart*, Isa. 38. 3. God seeks for such, who is a God of Truth, just and right, *Deut.* 32. 4. only the heart of al the Sacrifice.

2. Present him with nothing but his own. That which he commands not, he accepts not, *Who required these things?* No man knows what wil please him, before he shew his pleasure, *Matth.* 15. 9. They worship him in vain, when they invent dishes of their own.

3. Let the Diet be fresh, and new dressed. That which is old and stale, it is not wholsom, much less honorable, to set it before a stranger. It must be fresh, fat, and good, and new killed. *Psal.* 98. 1. *David* speaks of a new Song of Thanksgiving. As in the Shew-bread, which was dayly set before the Lord: it must be set on fresh, in the several seasons, *Levit.* 24. 8. *Exod.* 25. 30. each Sabboth.

God gives a new Command: It's an old Command, but renewed with fresh colors, a new Covenant, *Jer.* 31. 31. So we, bring new Love, Faith, and Repentence, renew,

renew, and stirr up a fresh thy Graces.

4. Humility and feare. *Mic.* 6. 8. *Isa.* 66. 2. Men converse with marvailous underness and awfullness, before great personages, when they are sleight and negligent in the presence of their underlings. So must we be awful and feareful when we come into Christs presence, to be negligent here is to dishonor and to distast him: it is to use him, as an underling.

2. *Honor him with our attendance.*

1. Attend him with gladness and cheerfullness of heart. Joy is a fit Chamberlain to wait; comes and goes readily. *Deut.* 28. 47. With glad hearts. Act. 2. 46. *Eat their meat together with joyfulness of heart* God loves a cheerful look, not lowring.

2. With a ready watchfulness, to listen to the intimation of Gods mind. Observe every look: take notice of the least beck, listen to the lowest speech, watch every passage and appearance of the pleasure of the Lord. *Luk.* 12. 35. Stand with your loynes girt, and your Lamps burning, waiting for his coming. Have al trim; our Lamps and Vessels. Here Lord. See what God would, and suit answerably.

Thou in me.

We have handled the first degree, attending the order of our Savior, who looks at them, as they appeare to us; and therefore so propounds them, as they may be most easily apprehended.

We are now come to the first fountain and original, from whence this spiritual privilege and unity hath his rise dispensed and communicated, That is, from the *In-being of the Father in Christ.* This is the highest degree, further than which, we cannot ascend. God the Father in Christ, and he in him: Christ in them, and they

they in Christ, and so in the Father also.

Hence two Points to discuss.

1. *The Father is in the Son.* Or,
   There is a mutual subsistence of the Father in the Son, and of the Son in the Father.
2. *The Subsistence of the Father in the Son, is the first rise, or Original; whence the Saints come to be one with the Son, and the Father.*

The first of these, we had it propounded by way of comparison, to lay forth the manner of that oneness and unity, for which our Savior here, praies the Saints might attain unto. And we then reserved the ful handling of it unto this place: the words in the foregoing Verse are so express, as nothing more.

As thou in me, and I in thee.

And it is not for nothing that our Savior carries the thoughts of his Disciples, and keeps them there in the setled, continual consideration thereof, as if it were the hinge, upon which al happiness and comfort doth hang, and therefore we should stay in a kind of unmovable attendance thereon.

When *Philip* made that great request unto our Lord Jesus, as that which would give satisfying content, beyond al exception; *Shew us the Father, and it shall suffice*, John, 14. 8. Jesus answered, verse 9. *He that hath seen me, hath seen the Father.* And the Ground and Foundation of al this knowledg, and so this saving comfort, he renders to be this; verse 10. *Beleevest thou not that the Father is in me, and I in the Father?* And yet, as though al this were not enough, he makes them take up their stand in the steady, and most serious contemplation, and through considering, and beleeving this Truth: *Beleevest thou not, &c.* Beleeve me, that the Father is in me, and I am in the Father, at least for the Works sake, *q. d.* The weight of al the Work lies

here, hold the heart upon this hinge, keep open this door, and the evidence, and certainty of al saving Truth and Comfort, wil come in, yea, of al power, and spiritual ability to do al good, as in the words following. 2. A ready, and enlarged Communication of al good unto us: *Whatever ye ask in my Name, that will I do.* Shut up this passage, or turn aside from attendance unto this Truth: dam up this Fountain, we dry up al the stream of Spiritual Power and Comfort, that would come into our souls.

It is then a Foundation-Truth of the deepest search, and that which hath a Store-house of Heavenly strength, and refreshing laid up in it.

We shal open the Nature of it in three things.

1 *The proper Ground from whence this In-being issues, and proceeds.*

2 *The ready way, by which the Nature of it, may rightly be apprehended.*

3 *How it may be attended in our Savior, as God and Man.*

To the First.

The proper and peculiar Ground, from whence this In-being proceeds, may be expressed in two Conclusions, thus:

1. This In-being of subsistence of the Father in the Son, & of the Son in the Father, is not firstly from the Essence, or Deity, considered according to it self, or in it self as some have conceived: As thus; Because the Deity, or Essence, which is in the Father, is in the Son, therefore the Father also is in the Son: for this is neither safe, nor sound, but a dangerous mistake; because by the same reason, it may be concluded; That the Son is in himself, or the Father is in the Father. For the same Essence, or Deity (being but one) which is in the Father, is in the Son also; and then the reason would follow on like manner, thus: Where the Deity, or Essence of the Godhead, which appertains to the Son, is, there is the Son.

But

But the Deity of the Son, is in the Son. Therefore the Son is in the Son.

2. This In-being each in other, though it issues nextly, and immediately from the persons, yet not as they are in themselves considered, without respect to the Essence; but as they are subsistences in the same Essence, taking that in with them, to make up a ful, and compleat Ground; from whence this mutual subsisting in each other may be inferred; as thus: 1. Not only because they have the same Essence. 2. Not because they are distinct persons alone. But because they are distinct persons subsisting in the same Nature, or Essence; therefore they subsist each in other. For this mutual In-being requires both distinction and conjunction. They must be two, for one cannot be in it self: and they must be together with the same Nature, or else they cannot be each in other. As we see in the Creatures constantly, as a Father, or Son; Buyer, and Seller: though they be persons in Relation, yet because they be in several Natures, separate one from another, therefore they cannot be said to be each in other. Thus for the Ground of this In-being.

2. *The ready way how to apprehend it,* is made good in four Particulars.

1. The same Essence of the God-head, doth equally, and indifferently in the whol Nature of it, belong to all the Persons in the Deity: So that whatsoever is said of one, may be affirmed of the other. They are al Eternal, al Infinite, al Omnipotent, Omniscient, &c. because al God. As a man may be said to teach himself, and so is a Master, and Scholler; a Master, as he teacheth; and a Scholler, as he is taught. Now the whol man is both, not a part of him a Scholler, a part of him a Teacher; but the whol Nature of Man bears up both Relations.

2. Hence the Persons in the God-head, are distinct, truly amongst themselves, yet cannot be separated, or divided one from another; but where-ever the God-

head is, they are, and where-ever one is, al are; because the whol Essence is in every one, and every one with the whol Essence.

3. Subsistence of the Persons, looks at the Essence, yet not as it is Essence barely, but as it is with the Relative Properties; and so those Relative Properties by their Mutual Respect or Relation, give being each to other.

2. Subsistence looks at the Essence, as Essence, and so they attend upon it, adjoyn to it, and do accompany it, as the manner of the thing, doth the thing.

As the Subsistences, or Persons, look at the Essence as Essence, upon which they do attend, and are adjoyned; so they are with the Essence, and one with another.

As they look at the Essence, not as Essence, but as with his Relative Properties; as the Nature of Relation, and al things under Relation requires, they are then causes one of another, give being each to other, and are one in another.

A word to both.

1. As adjoyned to the Essence; for ye have heard, that these Relations are not qualities inherent in the subject, but attendants; and then I say, they are al with the same whol Essence, and so one with another. So Wisdom, the Lord Christ, *Prov.* 8. 27. *When he prepared the Heavens, I was there, when he gave to the Son his decree*, ver. 30. *I was with him.* John, 1. 1. *The Word with God*, that is, the Father, *and it was God*, that is, had the Essence of the Deity.

2. As the Subsistences look at the Essence with his Relative Properties, so in Relation each Person gives being each to another, and is one in another, *John*, 14. 9. The Father dwels in Christ. That cannot in any propriety of speech be said of the Essence, that the Persons dwel in the God-head, because they are Relations, and therefore no impression in the subject. So, hence our Savior is said to be in the bosom, and come from the Bosom of the Father. Hence he is said, Joh. 10. 15.

As

As the Father knowes me, even so I know the Father; Which Issues from this relation. For its that which appertaines to the Nature of Relates: because they are mutual causes one of another: the knowledg of the one is the knowledg of the other. And this also seems to be the meaning of that. Joh. 10. 30. *I and my Father are one.* The Jews they conceived, he blasphemed, because he made himself God. Verse, 33. Our Savior defends himself thus. *Say ye of him, whom the Father hath sent, that he blasphemeth because I said, I am the Son of God?* verse, 36. And so the Argument may well stand, that they are one in relation and so one in another: for having said, that none shall pluck his sheep out of his hand, he gives this reason; because the Father, who hath given them him, is greater than al, and none can pluck them out of his hand. If none can pluck them out of my Fathers hand, then not out of mine: If my Father and I be one, then it follows: but we are one: One in this reference and relation one to another; and so in this action of sending and being sent, both as one, attend the accomplishment of this work. We here want examples to Illustrate: because the creature cannot afford in propreity of speech, one essence to relation: yet a little to help, take that which is familiar. As my hand is closing and closed: These two as they look to the hand, are with it, and with one another. As they look to the hand closing. And so closed, closing and closed are causes each of other, and one in another. So in the deity: these properties of knowing and being known, like closing and being closed with it self, as they look at the essence or God-Head, they are with it, and one with another.

4. This subsisting each in other is not an Individual relative porperty, but a notional respect, which attend al the relations of the persons in common, & therefore cannot make any distinct personality. But appertaines to al, and is and may be affirmed of al, as relatives giving being each

each to other, they abide each in other. As the Scripture phrase, the Father dwels in the Son.

Three Things for Explication: Viz.

How this may be attended in our Savior, as God and man: for so he seems to speak of himself in this place, in the several passages. For so he is in the faithful: so he received glory, and gave glory. verse, 22. So he was sent. verse, 18.

In such mysteries, that we may be wise unto sobriety, and yet not slothful; neither too curious, to search more than we need, nor yet too careless, to neglect what God reveales: we shal study to walk in a safe path: and therefore I briefly answer generally, particularly.

Generally.

This In-being or subsistence in the Father belongs firstly to the Son as second person, and to the human Nature so far, as the relation of Sonship leaves some impression, and so alteration thereupon, according to the Nature and condition thereof. So that the second person in the Trinity is no other, nor acts no otherwise than he did, in himself.

But this manner of existing or acting appears in the Human Nature and leaves new impressions in a special manner, and the Father also in and by him: and that in a three-fold regard.

Viz. Of { *Union.* / *Mission.* / *Operation,* } The Father his act in the son, and the son from the Father, discover new impressions here, and all of them in a special manner follow these relations.

1. The second person takes the Human Nature into *Personal* UNION with himself: so that there are not two Sons, but one son: and therefore as the son is in the Father, the Human Nature, by the son, may be said so to be, being one person with him. For as the Father gives being to the Son, and the son receiving returnes

turnes his being unto the Father: So the Human Nature hath a total dependance upon the Son, and reference to him, and in him to the Father. And therefore as to be reflected is the property of the ſecond perſon, or looking back to the Father, or returning his ſubſiſtence: So our Nature in Chriſt, looks to Chriſt, having a total dependance upon Chriſt, and being one perſon with him, looks as the ſecond perſon wholly to the Father. And whether the return of the Saints in God, and of al things in them, be not firſtly from hence, inquire, it wil do you no harm.

2. In regard of MISSION, The ſon in regard of this relation is ſaid to be ſent; that is a communication of work, in order, from one to another, ſo as the ſecond perſon works from the Father, he originally from himſelf. The ſecond perſon takes the Human Nature into this order of Miſſion, So that al Grace is beſtowed upon it, and it is ſent upon commiſſion, in the Miſſion of the ſecond perſon, to which it is now united, to diſpenſe all Grace according to the will of the Father. *Joh.* 16. 15. All that the Father hath is mine.

Thus he becomes the Head of the Church. For the ſecond perſon in the Trinity, ſent of the Father, works next in order from him.

As ſo ſent and working, terminates the Human Nature upon himſelf, for the great work of Redemption. And ſo its proper to him, bringing our Human Nature under the commiſſion of ſending, to have al Grace firſtly in way of right of communication. He being thus ſent, and having the commiſſion of al Grace, he is head of the Church, neither the Father nor the Holy Spirit in propriety of ſpeech. Thus ſaid to give him authority to Judg, becauſe he is the ſon of man. *Joh.* 5. 27. That is becauſe he is taken into perſonal union and ſo under that commiſſion, as ſent from the Father as the ſecond perſon was. Thus uſually he ſhews authority. *Joh.* 14. 20. The word, which you hear, is not mine, but the

the Fathers which sent me. And verse, 26. The Father sends the comforter in the name of Christ; therefore the commission was first his.

3. In regard of **OPERATION.** For the second person, in vertue of that his relation, he not only hath commission from another, but works from another, and so executes the wil of the Father. And thus laftly the second person takes the Human Nature into this dispensation, to work al from the Father, and that the second person doth, by vertue of this relation, and so of this Inbeing of the Father in him. See the very ground given. Joh. 10. 10. *The word, I speak, is not mine, but the Father that dwels in me &c.* Joh. 8. 38. *For the works sake, beleeve, that the Father is in me, and I in the Father.* Joh. 5. *The Son doth nothing of himself, but what he seeth the Father do.* Issue the whol, Thus.

What ever the second person, and Son of God, as such, doth: that he doth by vertue of his eternal generation from the Father, and from his abiding in him. But as Son he takes our Nature into personal union with himself and as Son advanceth it to that priviledg and liberty, to set al the Attributes on work, and to send the Holy Ghost, yea sends al Officers, and appoints al Offices, and blesseth them.

Therefore by vertue of this his eternal generation from the Father, and his abiding in him, this Union, Mission, and Operation of the Human Nature proceeds.

The second person, by this eternal generation from the Father, and abiding in him, is reflected upon the Father, and as the Father hath an Eye only to the Son, in giving the subsistence of a Son: the Son hath an Eye to the Father, in returning the subsistence of a son to him, they wholly give and take.

So the Son, uniting the Human Nature into one person, holds it in reference and dependance with himself upon the Father. All is communicated to him as sent, and

and so to the Human Nature: All acted by him, and so by the Human Nature.

The In-being or existence of the Father in the Son, is the first rise, whence the unity of the faithful with the Father and the Son comes to be perfected.

Hither our Savior ascends, and here he staies, Leads us to the Well-Head, and fountain, whence our spiritual wellfare, and everlasting good Issues. And this is the highest of al, and higher we cannot go; beyond this visible world, and al creatures therein, even to Heaven, and in Heaven, above Angels to God, and in the God-Head, to the first original in the glorious and blessed Trinity, and the first act in that origination.

To this accords that of the Apostle, each place adds mutual light unto the other. Col. 3. 3. *We are dead, and our life is hid with Christ in God.* Christ is the Treasurer, but the Father is the Author. Christ is the keeper, but the Father is the first Appointer thereof. For so you must understand the Name God, not essentially, but personally, being put in opposition and reference unto Christ, our life is hid with Christ, but Christ, and life, and al is in God, in the Father. Upon this ground it is, and to the like purpose, that the Apostle carries the hearts of the Corinthians in the work of their calling unto this consideration, as that, wherein the lowest part of the foundation of our comfort lies. 1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisedom, righteousness, Sanctification, and Redemption.* Christ is all, even complete Redemption, who delivers from the power and presence of al evil, and gives all Grace: quickens what he gives, perfects what he quickens, owns what he perfects.

But he is made this to us, not of himself, but of the Father, for so stil the word, and Name of God is to be taken, as appears, verse, 24. *Christ is the power of God, and the Wisedom of God.* Christ is made our

Redemption, and we are made his redeemed ones, and the Father makes both, he our Redemption, and we his redeemed.

And this is the cause, why the Apostle is so inlarged, in laying for h the soveraignty of the Fathers work, beyond al the compass either of the being of the creature, or the Graces and apprehensions of all Churches. Eph. 4. 5, 6. *There is one Lord Jesus, one Faith, and one Baptisme, one God and Father of all, who is above all, and through all, and in you al.* Above al, even in the highest power that is dispensed in his Church; Christ is the Head and Husband, the Holy Spirit the comforter, God is the Father. Through al the operations and administrations that are in the Churches and Graces dispensed, He sends his Son to the great work of our Redemption. God was in Christ reconciling the world to himself. 2 Tim. 1. 4. —— *Given us Grace in Christ Jesus before the world was.* He sends the Spirit in the work of Application. Joh. 26. *In all the Saints,* as drawing and conjoining the hearts of the faithful, as fellow Brethren, unto himself with the Father and one to another in him, and for him. So one in relation here, as wel as in a Savior.

And from hence lastly it is we meet usually with that phrase, which may receive a right explication and true understanding from the point in hand. 1 Thess. 1. 1. *To the Church of the Thessalonians in God the Father, and in our Lord Jesus.* And that so al the Churches, and al the faithful, are in God the Father, as the Father of the Churches in the Son, as the Head of the Church.

In the Father, who out of the Authority or priority of order, not of dominion, first appoints our Savior to the work, and the work to him.

In the Lord Jesus, as he is appointed by the Mission, to work from the Father, and by commission sent as man, united to the second person, to have al Graces first, in way and right of communication to the Church.

The

The Father he knows the Son, there is the Deity, and all the excellencies thereof, reflecting, exemplifying, or characterising upon it self: where the expressions of the Deity, and all the excellency thereof, exemplifying from it self, that's to be in the Father, that is, it is in the vertue of the Father, that is is so done.

The Son again as the Character reflected, or exemplified, and where this exemplification, or excellencies returned again is to be seen, so far the Soul may be said to be in Christ that is in his vertue not looking so much at the work or thing done, for that Issues from all, but at the manner of doing, and carry that along, it wil direct and not deceive. Open the Doctrin,

1. *Recal what this Oneness is.*
2. *How its Perfected.*

The first I shal not trouble you withal, because I have heretofore opened it at large, only mention so much, as you may keep your Eye or consideration upon it, as the White or Mark, that you may discern, how the following expressions hit it. Briefly then,

This unity, (as ye have heard) is not the Oneness of affection amongst the Saints, but the Oneness of relation they have to God in Christ, as his Adopted ones. *One with us*, not one with *themselves*.

This Oneness of Relation lies here, in that our Savior doth not bring the Souls of the faithful in neerest relations of dearest love, as adopted Sons, but also into that spiritual intercourse of peculiar and divine operation of God upon the Soul, whereby the Soul returnes unto God, to do al, and to take al.

To do al form himself in man, not man to do it.

To receive all to himself by man, not man to take it, which was otherwise in the covenant of works.

The Lord Jesus having fitted the Soul for himself, and united the Soul to himself, and made the Soul acceptable to the Father in his Blood: He sends the spirit of Adoption into the hearts of his, sets their hearts for God,

and holds the bent of their hearts towards him. This is the gracious look of the Father. The faithful, the spiritual being of Sonship,

1. Fasten to God in Christ, as the fountain of life,

2. Leave their hearts there, and abide, to be wholly acted by the influence and assistance of his Spirit,

3. And to hold up the excellency thereof; not I, but Christ, by the power of his might. Mark that to be acted by the influence of the spirit, not by a principle of Grace in our selves.

This is the Oneness, to be carried beyond the covenant of works, and the work of Grace, or any principle thereof in our selves: but to cling about God in Christ, that he may act all in us and by us, and we hold out him in all our works.

2. *How is this said to be perfected?*

We shall better understand this, if we a little consider the imperfection of this Oneness, and wherein it appears: the full removal of those weaknesses will be the perfecting of this priviledg in our Souls.

This imperfection lies in three things.

1. In the feebleness and unsoundness of our spirit when we do not abide in the Lord, we do not leave our selves under the power and stream of the Spirit of promise, in and through which, all spiritual vertue is dispensed, and the influence of the Spirit is conveyed unto us. But either we are crowded and thrust off, by the strength and violence of temptation, which as violent and boisterous winds, and raging waves, force the Vessel out of the Channel, carries it upon the shore and shelves, where it is set on ground, if not split.

So *Peter* in the shock, the assault came so fierce, that it rowted his heart wholly: and *David* in hast, said, *I shal one day perish &c. Psal.* 16. 11. *Or Els We* go aside willingly, through the folly and deceivable lusts

lusts of our carnal mind, which catch at every Twigg, hang upon every Hedg, rawm and reach after reliefs by our own devices. *Will ye also go away? Joh.* 6. 67. Jonah hath a fetch of his own, and forsook his own mercies. *Jon.* 2. 8. Sometimes out of sinful discouragements the Soul, like the Body in a fainting fit, cannot see his way, nor his Comfort, nor can it help it self by holding that which is next at hand. Like a man wildering in a dark night, and out of the way, he goes he knows not which way. *Isa.* 49. 14. *My God hath forsaken me.* This comes thus to be helped, when God settles, and stakes down the soul, that it will not go away, nor be carried away. *O! intreat me not to leave thee,* Ruth, 1. *Athur shall not save us, but with thee, the fatherless finds mercy,* Hos. 14 3. When we grow up in Christ, as they, *I will wait upon him, that hides his face from the house of* Jacob, *and will look upward, Isa.* 8. 17. not inward, outward, downward, backward. when nothing from without moves us, nothing from within stirs us, or makes us turn back, 1 *Chron.* 29. 18 as they, *Dan.* 3. 16. 17. *We care not to answer, our God can, and if he please, he will*; however, thither they look, and thence they will not go.

2. As there is feebleness, we abide not, so there *is crosness to the power of the Spirit,* which gives not way thereunto. Though God through Christ let in some intimation to the soul, and our Savior put his hand into the hole of the door, and his fingers drop Mirrh, leaves sweet insinuations of his favor, present remembrances of himself, *Cant.* 4. 4. yet the soul is composing it self to a secure sluggish frame, *Psal.* 77. 3. *My soul refused comfort.* Ahaz *will not ask a sign,* Isa. 7. 12. So *Exod.* 6. 9. As *Job* in another case, *If God will speak kindly, I could not believe it.* As *Asa* in a desperate pang, refused to hear, and receive Direction, and Reproof from the Seer, who would have brought him again to the Lord, 2 *Chron.* 16. told him, the eyes of the Lord run

to

to and fro through the world, to ſhew himſelf ſtronger. He loſt his ſtrength and peace all his daies.

This hindrance is removed, when this croſsneſs of whatever kind it is, that may ſtop the paſſage and Influence of the Spirit, is taken off; and when it's wholly removed, then is it fully perfected. *I can do nothing againſt the Truth*, 2 Cor. 13. 8. *I came without gainſaying*, Acts, 10. 29. *Pray without Diſputeing*, 1 Tim. 2. 8. *Abraham* conſidered not *Sarahs* barren Womb, *Rom.* 4 19. Live and walk in the Spirit, *Gal.* 5. 25. As the Soul, when al obſtructions are removed, hath his ful intercourſe in the Body: ſo when this oppoſition is removed.

3. When by feebleneſs we abide not, by croſsneſs we cloſe not, or come to be fully ingrafted into the Promiſe. So laſtly,

When the Soul *will joyn any thing with Chriſt, or expect any Principle, or Power, to quicken, or carry our hearts, or abilities to any Service, beſide Chriſt*, as ſharing with him in any quickening vertue, further than he appoints them, goes with them, works by them. This is a deſperate prejudice to the perfection of this Unity, and returning al to God in Chriſt. To lean upon Chriſt, and our own Wiſdom, expect from Chriſt, and our own Abilities, Ordinances, Offices, &c. *I am* Pauls, *and I am Chriſts*, 1 Cor. 1. 12. this is to joyn a ſtone and ſtaff together, and ſo we hold neither in our hand.

This is perfected.

When we come to eye nothing but Chriſt, to joyn nothing with him, expect nothing but from him, no ſtrength but from a Savior, but from Chriſt, who hath appointed it, ſanctified, and bleſſed it. *Paul* is nothing, *Apollo* is nothing, Word, Ordinances nothing; but Chriſt in them: they work not further than Chriſt is in them, proſper not further than Chriſt bleſſeth them. A Sacrament may poyſon thee, as wel as nouriſh, if thou diſcerneſt not there, who is the Food of thy Soul. The

Word

Word may be a savor of Death, as wel as of Life, if Christ breath not, bleis not. Therefore al the Faculties should fasten upon God in Christ, as Eagles upon their Prey, or as so many lines about the Centre, al meet him. Hopes expect Grace from God in Christ, and from nothing elie. Desires long for mercy from God in Christ, and nothing elie. As they, *We will remember thy Name only. Jehosaphat* had al the Forces in *Israel*, yet staies there. *There is no strength in us, our eyes are towards thee.* When once it comes to that, *we shall see him as he is, then we shall be like unto him*, 1 John, 3. 2. When we are setled so, that we stir not: yield so to al of Christ, that we oppose not; whatever this Spirit shall express, we eye him only, and expect only what we need, and joyn nothing with him, or his excellency: then are we perfect in one. Abide perfectly in him, be acted perfectly by him, perfectly advance al the excellencies of God, through Christ; then are we perfectly one with God the Father, in and through Christ. As the Apostle, 1 *Cor.* 15. *When he shall deliver up his Kingdom* (that is, cease the execution of any Ordinance, or Dispensation in an immediate manner by any Ordinance, or any Grace by any Ordinance) *then the Father shall be all in all*, instead of al Ordinances, Word, Sacraments, Sabbath, Prayers, Covenants, Promises; but the Father wil infinitely let out of himself to our Savior, and immediately through our Savior, unto the Souls of his.

USE, 1. *Comfort.*

This is Ground of strong Support to perswade our hearts: no Temptations from without, no corruptions from within, no oppositions, be they never so fel and fierce, never so mighty, and violent, shal ever be able to hinder our Communion with God in Christ, and so our everlasting happiness. Were the Root of it, either in the

the means we use, or abilities we have, or in the power of the Creatures on Earth, or Angels in Heaven, or Grace in our hearts: It might indeed, either be wonderfully hindered, or else utterly lost, as in *Adam*.

But it issues from a Fountain, which is beyond, not only Heaven, but that which is above Angels there, yea, the highest Stars, even the first Origination of the eternal, blessed In-being of the Father in the Son: which is without al Creatures, nothing can further it; above al, nothing can hinder it; before al, nothing can reach it. This seems to be *Pauls* ground, *Rom.* 8. and last, *Nor things present, nor things to come, Principalities, Powers, Life, Death, Angels, &c.* Why good Angels do not hinder. It's from the Love of God in Christ, therefore it's beyond the reach of al created Power.

2. *Exhortation.*

See the lowest corner of the Foundation stone of our Eternal happiness, and look to it, and stay there. Look at al means, as from Christ. The Law as kept in the Ark: The Truth as in Jesus, dispensed as in the Head of the Second Covenant, *Eph.* 4.

2. Look at Christ, as from the Father, *John*, 14. 24. *The words ye hear, are not mine, but the Fathers that sent me.* This sending, and speaking by Christ, is because the Son is in the Father, and the Father in the Son.

Verſe 23. *That the World may know that thou haſt ſent me, and loved them, as thou loveſt me.*

HERE we have the laſt thing in the Verſe laid out, to wit, The ſeveral ENDS which the Lord aimed at, in the *Order*, and *Degrees*, whereby this *Unity* of Relation was brought in. Chriſt was in them, the Father in Chriſt; and this In-being of the Father in the Son, brings in this perfection of the Unity of the Faithful.

Theſe laſt words ſet forth a Double End of this Diſpenſation.

1. *That the World may know that thou haſt ſent me.*
2. *That thou loveſt them, as thou loveſt me.*

To the firſt of theſe we have ſpoken formerly, in verſe 21. where it was firſt mentioned, and ſo firſt came into conſideration to be opened and handled; and therfore we ſhal ſay no more of that at this time, but refer your thoughts unto our former Expreſſions.

That which now offers it ſelf to a further, and more ful enquiry, is thus expreſſed: *That thou haſt loved them*, that is, That the World may know that thou haſt loved them, as thou haſt loved me.

We have Three Particulars here to open; and then the meaning of the Text, and the mind of the Lord wil appear.

1. *The Father hath loved the Son.*
2. *He loveth the Faithful, as he loves the Son, the Lord Jesus.*
3. *When the Faithful attain their full perfection of Unity, the World shall know that he loved them, as he loved the Lord Christ.*

To the First of these.

We must know, That when we attribute these Perfections, either to the God-head, or Persons, they are not attended in propriety of Speech, as though the God-head, or Persons, were subject to such passions and affections, as are in man signified by such words. But they are spoken by way of resemblance and similitude, that there be some actions affirmed of the God-head, and Persons, and put forth by them, which men out of the Disposition of Love, do put forth.

Sometimes again, *Love*, as it is affirmed to proceed from God in Christ, discovers not only, nor so much, the act of God properly, but the Fruits and Effects, which issue, and proceed from Gods Love, and are expressed upon our Savior Christ, and blessings which flow from, and are procured by his own Merits.

Which may be truly called the cause of the things, or the fruits of Gods Love, not properly the cause of any Act, as it issues from the Lord. *John*, 10. 17. *The Father loveth me, because I lay down my life for my Sheep.* Nothing without God is the cause of any act of Gods Wil, or Understanding; but the laying down of his life may be the cause of that Glory, which the Father had intended, and he according to the Fathers intention, had purchased, *Phil.* 2. *He humbled himself to the Death, the death of the Cross; wherefore God hath exalted him, and hath given him a Name, &c.*

Or else the manifestation of the approbation, or satisfaction

faction which the Father took in his Death.

The first of these I conceive to be principally intended in the place, and so we shal speak unto it.

The Lord Jesus is the Object of the Fathers Love: His heart was wholly after him, his thoughts wholly set upon him, not once looked off him, taken up wholly with him from al Eternity. The infinite, and Eternal Favorite of an Infinite, and Eternal Father, upon whom he spent, as I may speak with Reverence, his whol affection, *John*, 3. 35. *The Father loveth the Son, and hath given all things into his hand.*

We shal, 1. Open it.
2. Give in the Reason.
3. Make the Use.

The Lord Christ is said, and that truly, to be the Object of his Fathers Love, two waies.

Partly { *As the Second Person, God with the Father.* / *As God-Man, taking our Nature upon him.*

1. The first respect: If we look at the Lord Jesus as the Second Person, his Eternal Love then issues from his Eternal Generation. So himself speaks, and confesses, verse 24. *Thou hast loved me before the Foundation of the World*, and so termed *the only begotten, and welbeloved Son.* And it shews it self as the special operation of the most pure, and perfect Love doth, in three Particulars:

1. Love affects Union, and where it can it attains it with most strength. So it is here, after an unconceivable manner, the Father is intimately endeared unto his Son, that his Eye is never off him, himself never from him. Therefore it is in *Prov.* 8. 22. the Father is said to possess him in the beginning of his way. He was all the proper possession the Father had, and holds from Eternity: and this is the meaning of that other Phrase, verse 30. *I was with him, as one brought up with him.*

The Phrase is marvelous sweet and pregnant, as one nurſed up with him in his Boſom, and Bowels, from everlaſting. God the Father is compared to a Guardian of the Lord Jeſus, whom he keeps under his wing. I am not alone, the Father is ever with me; yea, the Father and I am one.

2. It's the Nature of Love, to take ful content, and complacence in the thing beloved: and ſo the Father doth in his Son, after an unſpeakable manner, takes an infinite fulneſs of ſoul-pleaſing ſatisfaction; ſo that before al Creatures were, he lacketh nothing, and he ſpent his whol thoughts in gazing upon the through concurrence of al unſpeakable excellencies in the Lord Jeſus, *Prov.* 8. 30. *I was dayly his delight.* It was his conſtant, and continued Exerciſe, the ful imployment of his bleſſed Majeſty, to fil himſelf with the fellowſhip, and familiarity of his Son.

When the Atheiſt enquires what God did, before the World, if the World was not Eternal? Anſw. He was ſporting himſelf with the unconceivable complacency, and raviſhing contents of his wel-beloved Son, the Lord of Glory. So that nothing was wanting, while he enjoyed him; nothing could be added, while he poſſeſſeth him.

3. There is a Love of Benevolence. It's the Nature of Love to ſtudy the good of the thing beloved. This the Father doth alſo after an unconceivable manner. The ſtudy, and bent of his infinite Underſtanding, is now to plot for the Honor, and to lift up the Glory of his Son far beyond al praiſes. So that more than the Father gave, could not be enjoyed, no more could be added, no more could be deſired by our Savior, when he would make his requeſt in that behalf. Hither the Lord Chriſt repairs, and here he takes up his ſtand, as though no more could be conceived, or communicated, *John*, 17. 5. *And now, O Father, gloriſie me with thine own ſelf, with the glory I had with thee before the World*

World was: q. d. If he was put to his choyce, to his desire, or God the Father to his free giving, he could wish no other, nor no more glory, but that which he had with him from Eternity.

2. So the Father loves the Son, as Man, also in al the former particulars and in all the several properties of them, so far as a finite creature is, or can be made capable thereof, not only in regard of the compass of its own ability, but as far, as underpropped and supported by an almighty power. I shal point at the former specialties in so many words.

1. In regard of union; herein the surpassing excellency of the love of the Father appeared, that he brought it into so neer a fellowship with himself, that it doth not only exceed al the power of the creature, to work such a union, but even the reach of al reason of men and Angels to comprehend it. For not only the Essence of the Deity takes up its dwelling and abode there bodily, but its taken into the very subsistence of the second person, and melts into the personality of the second person: and hence it is, the Grace of union is indeed accounted a Grace of the greatest excellency, above al other, and in truth it is so, not only in regard of the priviledg whereby our Human Nature is advanced one degree above the excellency of the creatures of highest rank: for of that the place is meant, and that the Apostle intends, *Hebr.* 2.8 That al things are put in subjection to our Human Nature in Christ. *He took not the seed of Angels, but of* Abraham. When he bringeth his first born into the world, worship him, al the Angels, even as God-man. but I say, not only in regard of the height of the priviledg, this Grace of union is to be attended: But in regard of the unmatchable efficacy and Peerlesness of power, that exceeds the bounds of any created ability: In that the subsistence it hath by this, is no other, but the subsistence of the second person. In that the Angels

must

must sit in a lower forme and aloof off, in the porch as it were, and administer there, by their attendance, when our Human Nature is taken into the Chamber of presence, the personal union with the Lord, and so consequently, as thereby Co-partner of divine honor and worship together with the second person. None of which can be said of any creature, or any created Grace in the hearts of the Saints.

2. The Father takes ful satisfaction in the man Christ Jesus. He proclaimes it openly. Math. 3. last *This is my wel beloved Son, in whom I am wel pleased.* He alone it is, in whom the Father smells a sweet savor of rest therefore when he cashieres al other sacrifices, as such in whom there was no sufficiency, our Savior no sooner offers himself, but therein the Father quiets himself in fulness of content. Hebr. 10. 5, 6. *Burnt offerings, and sacrifices thou wouldest not, then said I, Loe I come, in the Volum of thy Book it is written of me, I should do thy will.*

3. Improves the Soveraignty of his power and good pleasure to promote the Son, and advance the glory of the man Christ Jesus. Joh. 3. 35. *The Father loveth the Son and hath given all things into his hand.* Therefore he sends the comforter in his name. Joh. 14. 26. Nay the Father makes this the maine scope of al his dispensations by Christ, puts the Administration of all things into his hand. That al may come to him, depend upon him, and give al glory to him, in what they do receive, and for what they seek, and hence the Father carries al the Trade this way. As great Princes when they wil advance their Favourites, there come no petitions but by their hands; no kindnesses or gifts, but by their meanes, That al may eye and honor, receive al from them, and by their means, and returne to them. Joh. 5. 22. 25. *The Father judgeth no man, but hath commited all judgment to the Son, that all might honor the Son, as they honor the Father.*

REASON.

REASON.

Here are al the grounds upon which Love grows, and that in more than an ordinary Nature and meaſure, and theſe are three; all which are found in the Lord.

1. *Neerneſs.*
2. *Likeneſs.*
3. *Suitableneſs of worth.*

1. *Neerneſs.*

And that we ſee to be a forceable argument in Nature to draw men to inlargedneſs of affections. Love begins next home. A Countrey Man we affect, rather than a Forreiner; one of the ſame Town before a Countrey Man; a Kinſman before a Towns Man: a Child before him; the wife before others; a mans ſelf before al, wife and Children and Kinſman and Towns Man. So it is here.

The Lord Jeſus is moſt *Neer* to God the Father, and therefore moſt beloved. Its ſaid our Savior came from the Boſom of the Father. *Joh.* 1. 18.

2. *Likeneſs is the Load-ſtone of Love.*

The In-let unto the hearts and affections of others, and cals out and requires a diſpoſition in another, like unto it ſelf. And this is here in greateſt eminency. Look we at the conſtitution of the perſon of our Savior, Hebr. 1. 3. *Called, the brightneſs of his glory, and the expreſs image of his perſon.* Nothing is more like, than a lively Image, reſembling the Father, in the moſt perfect and infinite manner, none like him. Look at imitation, likeneſs in behavior, carriage, and converſation, is that which inlargeth affection alſo: and this alſo is here to be ſeen. Joh. 5. 19. *The Son doth nothing, but what he*

he ſeeth the Father do. For whatſoever the Father doth, theſe alſo doth the Son likewiſe.

3. *There is a ſuitableneſs of worth.*

The beſt of our affection, and deſerve our deareſt love to be beſtowed upon it. So it is here. The Lord Chriſt, he being in the form of God, counted it no robbery to be equal with God the Father. And ſo there is an anſwerableneſs and proportion only here to be found between the affection and the thing here affected. Whereas al the creatures, taking in al their excellencies together, are too mean and under for the Lord once to beſtow his Love, yea his look upon (further than his own image is in them, or reſembled by them, in them) So the Prophet gives in the Jnventory of al their worth; *All the Nations of the Earth are leſs than the Duſt of the balance, yea vanity, nothing, leſs than nothing.* Chriſt himſelf it is, whoſe name is as an Oyntment poured out, and perfumes the world; which if once taken away, they would remain nothing deſireable.

USE, 2. *Reprehenſion.*

This ſhews the vilenes of the hearts, and the hainouſneſs of the ſins of thoſe wretched perſons, who undervalue the Lord Jeſus in their hearts and apprehenſions and look at him, as one unworthy their affection and love. How far are theſe men from the diſpoſition of the eternal God, the Holy one of Iſrael? He ſets his heart upon the Lord Jeſus, as the only Object of his Love: Theſe men loath him. He delights in him, They deſpiſe him. How diveliſh are theſe diſtempers? how contrary to the God of glory? even as far as darkneſs from light, and Hell from Heaven.

How can ſuch ever expect to ſee the face of God in Chriſt in another world, whoſe hearts are ſo contrary to

to him in this? and yet every place is pestered with these Rebels. Some of the posterity of those, of whom the prophet speaks, Zach. 11. 8. *Their Souls loathed me, and my Soul loathed them, saith the Lord of Hosts.* God wil pay thee in thine own coin, and recompence thine own waies upon thy head and heart. Nay how canst thou not, but expect the Lord should justly loath thee, who art a very Dunghil of distempers, and whose works are worthy to be hated especially in that thou hatest him.

The name and memory of *Judas* is accursed and execrable upon Earth. He is gibbited up with this remembrance, Judas *Iscariot, who also betrayed him.*

The carriage of the Jews is detestable to the eares of all that have heard of the Name of Christianity, who preferred *Barabbas*, before the Lord Jesus. *Away with him, not him but Barabbas.* And yet there be multitudes in the world, who deal worse with the Lord Jesus in their daily course. Who sel Christ, not for Silver, but for their sins, and the lusts of their own hearts, and that they may give satisfaction thereunto. And proclaime it in their practises, Away with the commands of Christ, not they, but mine own carnal desires shall carry me. Away with the promises and comforts of Christ, not they, but the waywardnes of mine own wil and distempered perverseness of mine own heart, that only pleaseth me, Oh, but it wil be replied, True it is, our infirmities may be many, and temptations strong, our failings great, by reason of the Body of death: but should we be haters and despisers of the Lord Jesus, its pity we should live. Should we hate him, that came to save us? we Hope we be far from that hellish frame.

I desire ye were far from that, and that's the worst I wish you. Put it then to tryal, according to the truth of the Gospel: yea ye wil say with al our hearts. The Text saies thus. *He that despiseth you, despiseth me.* Luk. 10. 16. The Text saies thus, *The Citizens*

hated him, and sent after him and said, This man shal not rule over us. Luk. 19. 14. Examine now thine own heart, and observe thy carriage. Is it not the word, which Christ proclaimes? the messenger he sends? the work of his Grace, which he requires? the rule and government which he would set up in thy heart, And life that thou setteſt thy self against? that will not have his laws Lord it over thee? his Grace take place in thee? know assuredly, thou art a hater of Christ, and of God the Father. Nay what if it prove true, that thou hateſt Christ more, than any thing in the world beside? will not thou conclude thy condition damnable? and thy self hateful?

Why? thou hateſt the ordinances of Christ, becauſe of their power and purity. Thou hateſt the ſervants of Christ, becauſe of their Graces, that is, becauſe Christ is there. If the Theif hate the Lanthorne for the light ſake, he hates the light much more.

Hie thee out of this helliſh condition and hate and loath thine own ſoul, that ever thou haſt loathed Jeſus Christ. Left that doom, that is denounced, be made good, *He that loves not Jeſus Christ, let him be accurſed. Anathema Maranatha.* 1 *Cor.* 16. 22. Curſe him, all ye Angels in Heaven, Devils in Hell, Churches on Earth, until Christ come to judgment and he there have that Doom, *Depart &c.*

USE, 2. *Trial.*

We may here prove the truth of our love, If it be like Gods love, its then of the right ſtamp.

1. Then we deſire *Union*, breathing after our coming to him. Phil. 1. *I long to be diſſolved and to be with Christ which is far better.* I have been too long with the world, too long with the diſtempers of mine own heart. Its far better to be with Chriſt. Breath after his coming. 2 *Tim.* laſt and 8. Love his appea-

ring, ſollace our ſelves, we ſhal ever be with him.

2. Then we ſhal take ful contentment in him. I have enough, Chriſt is mine, as *Joſeph*. Live upon him, be ſatisfied with him. Phil. 1. 21. *Chriſt is in life and death advantage.* In al gets Chriſt, and gaines in al his wants, hath advantages in al neceſſities and loſſes.

3. Then we ſtudy how to honor him: lay our crowns at his Feet; live to him, die to him. *Phil.* 1. 20. That Chriſt may be glorified in our mortal Bodies, whether by life or death. Be willing he ſhould pluck his praiſe out of us. The Father wil own this love, Chriſt accept it, The ſpirit bear witneſs to it. This is from the Father, through Chriſt by the ſpirit. God-like love.

USE 3. *Exhort.*

Doth God love Chriſt? go thy waies, and do likewiſe, its a mercy that he wil accept of our love, and ſuffer us to love him.

1. None more worthy, than our Savior. One of ten thouſand, altogether pleaſantneſſes. Wouldeſt thou love thy peace? love Chriſt that procures it, loveſt thou thy Soul and ſalvation? love Chriſt that purchaſed it.

2. None deſerves our love more; whom wil ye love, if ye love not Jeſus? ye wil love the world, and it wil deceive you. Ye wil love you friends, and they wil forſake you. Ye wil love your own conceits, and thoſe wil delude and ruin you. No: Chriſt hath bought our love dearly, and us alſo. He loved us more than Heaven. He emptied himſelf of his glory. He loved us more than his own life, loved us more, than the ſenſe and feeling of his Fathers love, which is better than life it ſelf. Therefore he that hath bought our love and us ſo dearly, we ſhould dearly love him Let our minds

love him, who hath inlightened them; our hearts, who hath comforted them: our consciences, because they have been pacified and refreshed by him.

3. We cannot lay out our love better, to better advantage and improvement for our own spiritual welfare. Joh. 14. 21. *If any man will love me he shall be loved of my Father and my Father and I will come to him, and Sup with him, and manifest our selves to him.* Is there no drooping and distressed Spirit? when thou breatheſt after the assurance of Gods love, Oh, but one smile of his countenance, when thou sitteſt in darkness, and in a disconsolate condition; what wouldeſt thou now give, to gain evidence of Gods favor, that he should make known himself unto thy Soul, and say unto thee, I am thy Salvation? Oh, thou sayeſt, part with any thing, do any thing. Why, Love Jesus Christ, lay out thy affection upon him, and its certain thou shalt attain what thou desireſt. Prov. 4. *Love Wisdom, and she will keep thee, exalt her, and she will preserve thee: she will bring thee to honor, if thou will embrace her.*

Thus we have finished the first point of the three observed from the last end of our Savior's prayer, *Viz.* The Father loved the Lord Jesus.

We are now to inquire of the second proposition, that is plainly expressed and taken for granted, as the main thing that is intended here by our Savior, The point then is in the expreſs words of the Text; *Viz.*

God the Father loveth the Faithful, as he loveth Jesus Christ.

He loves the Saints, as he doth our Savior, he loveth his adopted Sons, as he doth his natural Son, the members as the Head.

I confess

I confess judicious *Calvin* casts another Construction upon the word; and therefore interprets the Particle, which carries a similitude with it, *causally*, thus; That thou lovest them, *because thou lovest me.* But since this Translation which we read, carries the proper signification of the Word with it; and since that which he intends, is not denied, but included in it; I therefore chuse rather to follow the Native, and Natural signification of the word, when there is no constraining Argument to the contrary, nor any inconvenience doth accrew thereby, to the Context and Scope of the place. Only attend this, that ye may not mistake the mind of our Savior, nor the meaning: It is but AS, for the quality, and likeness of this Love; not *so much*, as that it should be equal for the quantity, and greatness of that Love, which was extended to our Savior, and to his Saints and Children: For that were to derogate from the Wisdom and Goodness of the Father, from the Honor, and Excellency of our Savior, and to lift up both the Persons and Priviledges of the Faithful, more than were meet and due.

It sufficeth, nay, it's unmatchable, and incomparable Mercy, and unconceivable goodness of the Lord, that poor sinful Dust and Ashes may so far be advanced, that they may be like to Christ, which they deserve not, though to be equal to him, is unreasonable to expect, as impossible to attain it.

The like Phrase we have again repeated in the last verse of this Chapter, with which our Savior ends his Prayer, leaving that, as the last farewel, in which such spiritual good things, and those glorious Priviledges, that ever were promised, or could be expected or received, were summed up, even the marrow of al those loving kindnesses the Lord lets out unto his People; the taste and relish whereof, if it were kept upon the Soul, it would keep a satisfying, and ravishing consent upon the heart of a Christian in al Conditions; yea, carries him beyond

beyond al the fulneſs of Comforts, that al created Nature can afford, whether in Earth, or Heaven, being ſomthing above Heaven it ſelf, and al the beauties of all created Excellencies, which the place can afford.

We ſhal open Two things:

1. *Wherein the Love of the Father to the Saints, ſhews it ſelf.*
2. *That it is like to that, wherewith he loved his Son.*

1.

To diſcern wherein this Love appears, we ſhal follow it in theſe Particulars, by which Love is in a ſpecial manner made known, as before,

Love of { *Union*, / *Complacence*, / *Benevolence*. } Love { Deſires Union to the thing / Reſts contented with it, / Deſires the good of the thing } beloved

1. God loves his Saints with a Love of *Union*: that's thus conceived:

God the Father brings the Faithful into a neerer Union with himſelf, and Chriſt, than any Creature by any ability, or excellency received by Creation, could ever be capable of, or could ever attain unto.

And this wil appear, if we compare the ſurpaſſing excellency of this Union, and the intimate neerneſs, which every Beleever hath with God in the Covenant of Grace, with that which *Adam* could attain unto by the Covenant of Works. Had *Adam* ſtood, and attained the utmoſt perfection, it was poſſible for him to be made partaker of, by the improvement of the Spiritual Stock of Grace beſtowed upon him: The utmoſt of al his happineſs had been confined within this compaſs. 1. *A man*

by

by the Principle of Grace, was fit to close with God, and perform the Covenant made betwixt God and him.

But since the Fall of our first Parents, and departure from God, it was impossible for any Creature, or any created Grace, to bring back the soul to God; therefore the God-head of Christ dwelling in the Nature of Man assumed bodily, must bring the Nature of Man again unto God. Man, out of the mutability of his Grace, departed from God; but neither man nor Grace, but the infinite Power of the God-head, must bring man to God again, and keep him with him. So that the Second Person in the Glorious Trinity, taking our Nature upon him, did not only purchase, by the power of the Deity all for us; but by the same power, enables us to receive the Work of his Spirit, by which he carries us unto himself, and the Father. So that it is not any created Principle of Grace, or gracious habit, which either fits us for Christ, or carries us to him, as we have heard. But the same Spirit by the same power that raised Christ from the dead, works it. *Eph.* 1. 20. *No man comes, unless the Father draw.* John, 6. 44. *He that hath heard, and learned of the Father comes*, verse 45. *He it is that begets us again by the Word of Truth.* Jam. 1. 18.

2. *Adams* closing with God in the performance of this Covenant, was in this; That he did imitate the Lord in the manner of his Work, for that was the excellency of his Image, to work as God had wrought.

To do, not what God required only, but to wil Gods Wil, that is, to meet with him, and to concur with him in the Act of his Will: As the Clock doth with the Sun; at the point of such an hour, when the Sun goes twelve, it strikes twelve; or as ye have heard, sometimes two Clocks meet, and melt into the same stroak at an instant.

To wil as he, love as he, delight as he. *Make my heart one with thee*, Psal. 86. 11. Acts, 13. 22. Col. 4. 12.

But

But every Soul of God, that by his Spirit, is carried to him, he is made one with Christ in an unspeakable manner.

1. The Soul is pitched immediately upon the Deity, and so the Father, Son, and Holy Ghost; and in the most intimate Union that can be imagined. Not as the Branches to the Vine, *John*, 15. 1. nor as the Members to the Head, *Eph.* 1. 22. but yet *neerer*, they are *bone of his bone, and flesh of his flesh*, and that is neerer than to be Members to a Head, *Eph.* 5. and 30. 32. yea, *are one Spirit with him*, 1 Cor. 6. 17. and this is beyond the compass of all that sufficiency, and excellency God implanted in *Adam*. The Spirit of the Lord Jesus, that carried the Soul to the Father and Christ, closeth the soul with the Spirit of the Father and Christ. By the Spirit from the Father and Christ, we close with the Spirit in Christ, and the Father. *If the Spirit which raised Christ from the dead, be in you*, Rom. 8. 11. *As by the same Spirit of the Lord*, 2 Cor. 3. 18. *Adam* had *Supernatural* Grace, but this is *more than Supernatural*; for that was not able to incorporate the Soul into Christ. The Lord by his Eternal Spirit plucks him from his sin, carries him to himself, and puts him under the power of the Spirit of the Second *Adam*. As the first *Adam*, by natural Generation, turns the Soul from God to Sin, puts it under the right, and rule of the perverted mutability, or disobedience and curse of the first *Adam*.

3. *Adam* traded out of his own Stock, and from those Principles of Grace he had received, and the Lord had implanted in his Nature, coming into the World, gifted and qualified from the bounty, goodness, and faithfulness of the Lord: And therefore it's said, He had wherein to rejoyce, had he obeyed and performed the Covenant, and wrought for his Life.

But Beleevers are not in their own hands, nor at their own finding, but kept in the hand of Christ, and live meerly

meerly and immediately upon dependance: have all their Store and Stock in the hand of the Lord Jesus, are brought, and taken into fellowship with the Father, and his Son, and thence fetch al that dayly quickening, and efficacious influence of the Favor and presence of the Lord, to carry them out to al the Duties they do. Thus the Apostle, *Gal.* 2. 20. *I live not, but Christ lives in me*, and that I do now live: The Fountain of Life, is not firstly in himself. *Adam* might have said, I live by the Power and Principle of Grace received, and in which I was created, and thereby I have pleased God, and according to the Covenant of Works, may challenge life and happiness.

But *Paul* in the Person of al beleeving sinners, professeth, that, *I live not*; Christ hath brought me to himself, made me one with himself, that he might be al in al to me, and work al by me. We are dead, and our Life is hid with Christ in God. Christ is the Keeper of our Life; the Father the Author of it.

So that it is not any Power in Man, or Principle of Grace, whereby we come firstly to close with God: but the Spiritual Union of the Faithful, is of a higher or nearer Nature, than that it can at the first readily be apprehended; namely, not by the Power of Man, or Principle of Grace; for al this is but a Creature, never brought the Soul to God, or kept it with him.

But the power of the Deity in Christ, by his Spirit, hath fitted me for himself, and hath carried me to himself, made me one Spirit with himself, doth al for himself in me, that he may receive al to himself from me, and I might wholly have such a desire, that al that we have may hold out his Excellency in al these his Dispentations, and so have nothing of my self, do nothing from my self, which excludes Works wholly. Here the Soul is compassed about with al the Power of Heaven; nothing but with the power of God in Christ. Whereas *Adam*, who did something of himself, from a Principle he had,

so he might have taken something to himself, he had whereof to rejoyce. But God in this way and work, he doth al from himself by man, no man doth it: He receives al to himself from Man, Man must take nothing.

2. Love of complacency, that the Father takes content, and solaceth himself in the enjoyment of his Faithful, whom he hath thus chosen out of the World; therfore termed, *his own*, Joh. 13. 1. A little of our own, say we, gives no little content and rest to their owner. A mans own house he delights to lodg in, delights to converse with his own servants, or little ones. Thus the Lord is said to *know the righteous*, not to *know* the way of the *Ungodly*: *Depart, I know you not.* As a man is said to own such a person so educated: As the sensible Creatures can own their Mates, and their yong by the sence, they scent the Nature of such, and own somthing of themselves in them, as generated of them. So he that hath not the Spirit, is none of Christs; the Spirit which God the Father sent in Christs Name, by that his are owned. As sometime a Parent, when the Child sent into a far Country, and conceived to be lost and dead, shall yet return, there is some manner of his Speech, some Natural guise in his Carriage, some cast of his Look, whereby the Parent wil own him, and know him for his. As there was a secret owning, and yerning of Bowels in the true Mother to the Child, when it could not be determined whose it was. So God the Father, who hath sent the Spirit of his Son into the hearts of his, he cannot but know, and acknowledg it, and take complacency, and contentment in it. *Rom.* 8. 27. he is said to *know the meaning of his Spirit.* Hence they are called, *Gods precious ones*, Isai. 43. 4. his *Jewels*, Mal. 3. 17. yea, Christ professeth, he is ravished with the cast of the eye of the Spouse, Cant. 4. 9. That cast of the eye of Faith, that looks only to God in Christ, takes al from him, holds out nothing else.

3. Love

3. Love of Benevolence, God wisheth wel unto the Faithful, and studies to advance them and their happiness, with the advancing of Christ, 2 *Thes.* 1. 12. *That the Name of our Lord Jesus may be glorified in you, and you in him, according to the Grace of God, and the Lord Jesus Christ.*

Quest. Why? (you wil say, Is there any Name higher than the Name of Christ? or Glory due to any beyond, and after Christ? Why is it added, That Christ may be glorified, and you in him?

Answ. The meaning may thus be conceived: The Apostle having prayed in the fore-going verse, That God would count them worthy of their Calling, worthy of the Glory unto which they were called, and so fulfil al the good pleasure of his goodness, that is, fully bestow al that Spiritual good, which is the ful purpose of his good pleasure he intended to them, and that he would bring the Work of Faith to perfection by his mighty Power. Now the end of al that glory and fulness, of al that Spiritual good he praies for, and they should partake by vertue of his Prayer, is, *That the Name of Christ*, that is, Christ as he is made known in the Gospel, in his Offices, and Execution of the great Work of Redemption, *may be made glorious in you*, who from the Father, hath given al to you: you also may be glorified, not in your selves, but in your reference, and oneness with Christ. As God was made glorious in receiving al; so also in returning al to the Father by him: And therefore it's added, According to the Grace of God, and our Lord Jesus Christ. God the Father, through Grace in Christ, gives himself, and Christ to you, so they are glorified in you receiving; you also through Grace, give up your selves to Christ, and through him to God, and return al to God in Christ.

Thus he is said to be *admired in them that beleeve.* So *John*, 3. 27. The Father loves the Son, and hath given al things into his hands; and in Christ also, he hath

given al unto them; for *all things are yours, and you Christs*; yea, *he hath advanced them, and set them in Heavenly places with Christ*, their Bodies made Spiritual, which *Adams* could not be, and therefore it's taken down, to be glorified as Christ's is: *Thou fool, unless the Seed fall, it riseth not again.* The Saints die, not because of sin, for Christ hath freed them from the Second Death, and so from the first: but they die, to be like Christ, and so to be glorified with him, and then both Bodies and Souls to sit at Gods right hand in Heaven. It's a proper Prerogative appertaining to our Savior to ascend and sit; and therefore to al from him, not from *Adam*.

USE, 1.

Comfort and Contentation to the Saints, in the meanest and lowest Condition, though the World hate, and the Wicked pursue, Saran tempt, Ungodly undermine, they al conspire to cast reproaches upon your Persons, and disgrace upon your Religion, and shame upon your Faces: when they curse, God wil bless. If they hate, and God love you, you need not fear, you should not care: In Love is no lack. If thou hast Gods Love, thou hast himself; art sure to speed when thou seekest; sure to obtain when thou askest. So *Martha* for *Lazarus*. He whom thou lovest, is sick: he whom thou lovest, is troubled, is tempted, persecuted, discouraged. What price dost thou put upon thy Health, if sick? upon Wealth, if poor? on Life, if at the point of dying? If thou hadst these for thy succor, al was wel. behold, Gods loving kindness, is better than Life it self.

2.

If God love the Saints, what are they who hate them? This is a certain evidence of a Son of the Devil, 1 John, 3. 11. *He that hates his Brother, is a Manslayer, &c.*

3. There-

3.

Therefore they are worthy our love.

This second particular I shal further open as follows, *Viz.*

That the Farthers love to the Saints is like to that wherewith he loved his Son. *The Father loves the faithful, as he loves Jesus Christ.*

This Love carried to them, carries a lively expression, or is as a picture wherein the love of the Father to the Son is discovered in fresh colors, in an especial manner.

This love to the faithful, however it is impossible it could, nor was it reasonable or suitable to the wisedom or goodness of the Lord it should equal the love of God to his Son, in the measure or largeness of it. Because that was infinite, unconceivable, incomprehensible, and therefore there is no equality of measure or greatness, which is beyond al measure: yet it comes up to it, as neer as may be, in the proportion and likeness thereof, in like resemblance and answerableness thereunto, its not to be found in any creature, nor in the whol creation beside.

As it is in the Parelion. Its like the Sun in appearance and resemblance, yet in no wise equal, either for bigness or greatness, or the vertues thereof. So it is with this love of God to the Saints, it lively resembles, not fully equals the love of the Father to the Lord Jesus. We shal further follow the several particulars.

1. The Father loves us with the like love of union, as he did Jesus Christ. The Father wholly and alone gives being to Jesus Christ, and that thus appears.

The Father stands in relation to the Son, looks only towards him, his Eye is ever upon him: The Son as he receives, so he returnes his being as a Son to the Father. As Relations refer each to other only; and hence the Father is said to be in the Son, the Son in the Father.

Verse,

Verſe, 22. As I told you before, my hand cloſing and cloſed are one in another, both with the hand. The Father looks to the Son in giving: The Son to the Father in returning his being. They are perfect in this, wholly give, wholly take. Thus they wholly delighted in each other, mutually glorified each other. Verſe, 2. Now as God in Chriſt thus begets and gives being of Sonſhip: So Chriſt as Son and ſecond perſon he ſo aſſumes: for had he aſſumed as God, all had aſſumed. But he aſſumes as perſon, and to ſay, that any perſon aſſumes, but the Son, is Hæreſie. Therefore its peculiar to the Son, and that as Son, then as begotten, and as ſuch, he aſſumes, and becomes the Head of the covenant and ſo he begets and gives being of Adopted Sons to the faithful, ſending his Spirit immutably to ſet their hearts for God, and to hold the bent thereof towards him. Thus receiving this impreſſion from Chriſt, and ſo from God the Father through Chriſt.

The faithful receiving this impreſſion, as from the Father by Chriſt they return it wholly and perfectly to the Father in and through Chriſt. Namely, The whol man, under their impreſſion of the begetting Spirit of the ſecond *Adam*, it wholly faſtens upon God in Chriſt and ſo leaves it ſelf wholly to be acted by the influence thereof, and holds out the excellency thereof, that is, not I, but Chriſt; not by my power and might, but by the power of the might of Chriſt. Thus the Sinner is wholly beyond the covenant of works. So that the faithful hath nothing of himſelf, doth nothing from himſelf, or for himſelf. As Chriſt the Son doth nothing of himſelf, but what he ſees the Father do. *Joh.* 5. 19. But God in Chriſt doth al for himſelf in man, man doth it not: receives al to himſelf by man, man can take nothing.

This I ſaid, was the leaving of the Soul under the influence of the ſpirit, not under a principle of Grace, or ſanctification, for that comes after, is there, is acted and preſerved

preserved by this. For the spirit holds not us only, but our Graces, quickens and keeps them.

But a clinging about God in Christ, that he may act al in us and by us. Therefore the Apostle joins both these Eph. 3. 16. Praies that we may *be strengthened by the power of the spirit in the inward man.* The inward man, is the man of Sanctification. Now there is a power of his spirit, that gives strengthening vertue to that. This is that for Christ to abide in us and we in him. *Joh.* 15.

As the Father abides in Christ, so Christ in the Father: so Christ abides in us, and we in him. Christ gives al, we receive and return all. Christ looks upon us by his spirit, we look wholly to Christ, or wholly to the influence of that spirit in Christ; hold out the power and vertue thereof, that it may leave impression of al vertues in us, preserve, perfect, quicken what it leaves. So that God is in Christ, and he as from the Father is in them. God out of his love begets his Son, gives the being of Son to him. Christ out of his love begets his, gives the being of adoped ones to them. Once more,

As Christ looks only towards the Father, as his Son begotten, as he receives so he returnes. So the faithful, under the impression of the spirit of Christ, as his begotten and adopted ones, look towards him, leave their hearts with him, as of him, so receive al, as from him, to do al.

If Christ, as begotten of the Father, and one with him, and abiding in him, doth from the Father beget his adopted ones, and makes them one with the Father and himself: then doth the Father love the faithful with the like love of union, as his Son issues, from a like ground, is in a like manner dispensed. Only the odds, is in the measure. His love infinite, immediate, inconceiveable: This finite, mediate, and proportionable to the condition of a creature. And I cannot see, by al the

the little light I have, how to give a savory and seasonable interpretation of the place, but according to this ground. Joh. 10. 14, 15. *I know mine*, his sheep, his Sons, whom he hath taken to himself; *and am known of them* his knowing of them makes himself to be known, and the rise from whence this comes, verse, 15. *As my Father knows me and I am known of my Father.*

2. God loves the faithful with a like love of complacency as he doth the Son: still attend the likeness not the largness and equality of it with Christ, God is first wel pleased, and in him, with his; and such a complacency the Father takes in the Son, as no creature indeed could procure, and therefore no meer creature was able to receive, and without Christ none ever could have been made partaker of it. For had *Adam* obeyed the Law, and done that which suited the covenant and so answered the rewarding justice of the Lord, yet the revenging justice of the Lord had not yet been manifested. When then sin was committed, and an infinite justice wrought, and an infinite punishment deserved it was beyond the compass of any creature to answer that wrong, pay that debt. Therefore the Lord Jesus takes our Nature, that he may suffer, and support our Nature in suffering, by the power of his Deity, that it sink not under the infinite wrath and justice of the Father: and so this revenging justice is answered to the very ful, and his rewarding justice pleased also.

And as thus with Christ, so with the faithful. *Hebr.* 10. 14. They who have the acceptation of God in Christ made theirs, to them the Lord extends the love of complacency.

But they have the love of God in Christ made theirs. and see the evidence of this by the proportion.

A finite sin committed against an infinite being, infinitely offends. A finite suffering infinitely satisfies; because the person was infinite that bore it. God is infinitely wel pleased. Because from the worth of his person,

perſon, and the vertue of his Merit, he hath laid down ful Satisfaction.

But he is infinitely pleaſed with the Faithful by way of imputation, becauſe the fruit of that Merit, proceeding from ſuch a perſon, is accounted theirs.

3. God loves the faithful with the love of Benevolence, he wiſheth the like good to them, procures a like good for them, as for Chriſt. He makes them ſharers with him in Chriſt-like priviledges. He only hath the preheminence, and they the ſecond place.

They are ſaid to aſcend into Heavenly places, to ſit with Chriſt, to judg the world, yea al enemies to be put under feet. Yea when the Kingdom ſhal be given up by our Savior, no further diſpenſation in any outward means. 1 Cor. 15. 28. *God the Father ſhal be all in all*, But in the infinite expreſſions of the riches of al glorious Grace upon the man Chriſt Jeſus, and in and through him, upon them.

God the Father hath taken the Lord Chriſt into neereſt union with himſelf. Taken unconceiveable content in him. Advanced him to infinite glory with himſelf. The faithful next to Chriſt, they are in a like manner united to God, as Jeſus, In like manner accepted, as Jeſus, Advanced as Jeſus.

And herein lies the Crown of this glory, the Diadem of this Crown, the excellency above the happineſs of Heaven, that none of al this did come from a man, by the power of any Grace, or performance of any work.

Hence we have matter of admiration in regard of the goodneſs and kindneſs of the Lord, who is al-ſufficient of himſelf, in himſelf, yet ſhould vouchſafe to look from Heaven to ſuch poor, worthleſs creatures, and to extend ſuch tender compaſſions unto poor wretches. *Tantus, Tantum, Tantillis*: but that we have ſpoken unto.

There be many Collections yet remaining: we ſhall touch only ſome, becauſe we would willingly put an

end to the verse.

1. Instruction. The sinns of the faithful are exceeding grievous unto the Lord, above the sins of al other persons, they go neerest unto the heart of the Almighty. Not only against light, but again love, yea the greatest love that could be shewed, and therefore cause great distast. If Enemies abuse and wrong us: If Strangers, to whom we are not known, nor whom we know, deal harshly and discourteously with us in our common occasions of commerce: or If those of alliance and acquaintance, who are prophane and ungodly, if they be falf in their promises, or injust or injurious in their carriages towards us: They deal like themselves, they do but their kind, as we say. If falf hearted persons deal falsly, If loose men shew themselves base to us, its that they do to al, yea to their own Souls: we expect no other, and therefore if we find no better measure, it doth not trouble.

If it had been an Enemy, I could have born it, saies *David*, but when it comes to that, *It was thou, my familiar Friend, we took sweet counsel, and went up to the house of the Lord together*, It was he that lift up himself against me, this is more bitter than death.

It is so with the Lord. If the Ignorant world, who knows him not, who are strangers from him and the covenant of his Grace: If the wicked and prophane, who are professed adversaries to his Grace and Kingdom, if they dishonor his name, transgress his Laws, grieve his spirit, and cast his Ordinances behind their back; If I say, the world deal so with the Lord, he looks for no other, he hates the world, he never gave his Son for the world, Christ never prayed for the world. But that his faithful, whom he hath owned, imbraced in the Bowels of his tendrest mercies, should deal frowardly in his covenant, this is killing unkindness. *Will ye also go away? Joh. 6. 67.* When the Crown of those counterfeit wretches, who followed Christ for the Loaves,

Loaves, when they miſſed of their Dinner and ſweet morſels, they departed preſently, and came no more at him. Our Savior is content to ſee ſo free a riddance of them, and the place quit of their company. But turnes himſelf to his diſciples with that melting expreſſion, *wil ye alſo go away? q. d.* That they are gone I care not, it matters not, I never knew them, nor was known of them, but wil ye alſo go away? that would be unſufferable.

Though Iſrael play the Harlot, yet let not *Judah* offend. And hence it is, The Lord is compelled with ſuch unreaſonable carriages to make his complaint unto the ſenſeleſs creatures, as thoſe who would give in witneſs againſt ſuch miſcarriages, as profeſſedly croſs to the courſe of things. *Hearken O Heaven, and hear O Earth, I have nouriſhed and brought up Children and they have rebelled againſt me. Iſa.* 1. 2. And upon this ground it is, the Lord makes that ſo ſad an expreſſion, when the Sons of God married with the Daughters of men, and were carried with the common ſtream, *Gen.* 6. 6. The Text ſaith, It *grieved God to the Heart.* It went to the heart of the Almighty. Bears any thing, but the Contempt of his love and goodneſs.

For it is a ſin out of meaſure ſinful. Not only that which Nature gainſaies, and reaſon rejects, and conſcience condemnes, and Grace abhorres to the bottomleſs pit: But it is a practiſe more vile than the worſt of ſinners wil adventure upon. Math. 5. 46. *If ye love them, that love you, what reward have ye? Do not the Publicans the ſame?* Not to return love for love &c. Its that which the Publicans, the worſt and moſt reffuſe wretches in the world do loath. For the faithful, who have been redeemed by the precious Blood of Jeſus, comforted by the ſpirit of Jeſus, beloved of the Father, as the Lord Jeſus his only begotten Son: for them to be tainted with that ſin, which the Publicans,

the worst of men will give witness against, Oh, how hainous are such miscarriages, and how grievous must they needs be to the God of love.

I shal Instance in two Evils, unto which the Saints are usually too much subject, and taken aside withal, which are so professedly opposite to this enlarged compassion of the Lord.

1. When the Faithful, either question this Love, when it is so sure. Or,
2. Undervalue it, and little esteem of it, when it is so great, as that it exceeds the thoughts, and apprehensions of men.

Both are marvelously distastful, and that justly, to the Father of Mercies, and in truth unsufferable, were it not that he makes us acceptable, and lovely through his wel-beloved. It could not be that he could bear with the abuse of his constant kindness, in so gross and unkind manner: and yet this is the baseness and wretchedness of our unreasonable hearts. He hath loved us with an everlasting Love; he never ceaseth loving, and we never cease questioning, and quarrelling with his kindness: we are ever of the jealous, and suspicious hand, that this favor of the Lord, it is but for a fit, it wil one day fail, and we shal be forsaken utterly:

If Christ wil cease to be a Son, and to be this wel-beloved of his Father, with whom he is wel pleased; then wil he cease to love thee, to accept of thee, and to be wel pleased with thee in him. The one is impossible, the other is incredible: and therefore stifle those distempered pangs, they are so deeply injurious to the Lord, and distastful to his Majesty, that he cannot bear them, but wil undoubtedly correct. Such a way-ward, jealous pang ye shal perceive in the Church of the Jews in the day of Discouragement, when God cals Heaven and Earth to rejoyce in the Consolation of his People; *Sing O Heavens, and be joyful O Earth, break forth into singing, O Mountains; for God hath comforted his*

his People, and will have mercy on his afflicted, Isa. 49. 13. but they were silent in this Quære, and sate down in sullen discouragement, verse 14. *But* Zion *said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a Woman forget her sucking Child, that she should not have compassion on the fruit of her Womb?* yea, they may, but *yet will not I forget thee,* verse 15. and therefore the Lord professeth, he takes it unkindly, *Isa.* 40. 27. *Why sayest thou,* O Jacob, *and speakest,* O *Israel? &c.* This is the dayly talk of al dismayed, and gloomy, discouraged Spirits; it's al they speak, and have in their Meetings; *Jacob* saies, and *Israel* speaks, this is common. *My way is hid from the Lord, and my Judgment is passed over of my God.* Thus ye say, but what saies God? *Why speakest thou? &c.* q. d. I cannot abide those words. God cannot brook such groundless suspicions of his Favor, which is more sure than the Foundations of the Earth. As it is with men, who are real and cordial in their kindness, and sincere hearted in the expression of their Love; so that they never gave the least appearance of any instability, and feebleness in their Promises, and Performances, as either their engagements, or others desires or necessities should require: if yet their Friends, and intimate Familiars, should out of their jealousie, either cast out such words in their presence, or give it in their expressions to others to understand, That however they have ever been free in the manifestation of their Favor, and they have ever found them faithful, that they cannot challenge them in the least; yet they fear in the issue, when it comes to a dead lift, they wil leave in the lurch: Should such expressions be dayly presented before a man, and such unkind expressions be laid in his dish; he could not but with indignation cast off such a one. Why? have I ever failed of my Word? ever been wanting in my labor, to answer al your desires? bestead you in al your needs? and have I this for my love and labor, that ye look at me

as

as one feeble, and faithleſs? Take ye other, and chuſe ye better Friends; I wil have no more to do with you.

And it is not poſſible, but our groundleſs, needleſs ſurmiſes, hard conceits that we harbor, and unloving thoughts of the Lords dealing and goodneſs; but it ſhould imbitter Gods heart againſt a wretched Creature, and ſuffer him to ſink in his ſorrows; and however he cannot out of his Love forſake his, yet he cannot, in reſpect to the Honor of his Love and Faithfulneſs, but draw, and with-hold the ſenſe of it, that the way-ward heart may the better perceive its own wretchedneſs, and unreaſonable dealing, and learn not to doubt of Gods Love, when there is no cauſe. Our groundleſs ſurmiſes of Gods Favor cauſeth, yea, compels God, to darken our apprehenſions, and his expreſſions.

The Second Evil.

The little and mean account we make of the intimation of Gods Love, unleſs it anſwer our conceits and humors in each particular. Unleſs we may have what we wil, and when we wil, and as much as we wil; unleſs the Lord take meaſure of our mind, and pleaſe us in every Point, we caſt al his kindneſs behind our back, and the Love of the Almighty, is in but little eſteem with us. when their complaints are many and ſad, that their temptations grow fierce, and their corruptions get head, and over-bear, their abilities ſmal, and their comforts leſs. But yet the Lord loves you notwithſtanding, whatever theſe hindrances be, which ſtand in the way, and that is enough to ſettle and ſatisfie the heart.

Obj. True, I cannot ſay but he loves me; but if yet my Graces be ſo weak, and my diſtempers ſo ſtrong, what is that?

Anſ. What is that! It's of more worth than al thy Graces thou canſt either attain or deſire; if thou did'ſt know how to value things according to the worth. O! if I had ſuch a meaſure of Grace, the enlargedneſs of heart, and abilities to perform Service in a Spiritual manner,

manner, as ſuch and ſuch, then I might be comforted, and might be perſwaded the Lord loved me to purpoſe. As though the Child that is now yong and ſmal, ſhould conceive his Father did not carry the ſtrength of Fatherly affection towards him, becauſe his Coat was not ſo long, or his Doublet, Jerken, or Apparrel was not ſo large as his Elder Brothers; when indeed it is not becauſe he wants Love to provide them, but he is not able to wear them. So it is here, Thou art happily but a Babe in Chriſt, not of time and ſtanding in Chriſtianity, canſt not tel how to wield and exerciſe ſuch eminency of Abilities for the preſent. Let it ſuffice, he is thy Father, and loves thee, as he doth the moſt able and excellent Chriſtian upon Earth; Doth not that pleaſe your Pallates? What would ye have which would pleaſe, if ye can be pleaſed? I wil ſay more; *He loves thee as he doth the Lord Jeſus, the Son of his Love*: I hope now ye are contented. What! love me ſo! ye wil ſay: poor, ſilly, weak, ignorant, worthleſs Creature, it's a likely matter indeed. *Yea, thee*: Haſt thou but a grain of Faith, but as a grain of Muſtard-ſeed, even the leaſt of al others? the pooreſt, weakeſt, ſillieſt, unworthy Worm; be thy place, thy parts never ſo mean, he loves thee as his Son. Go thy way, never quarrel, queſtion any more; never murmur, repine any longer, this is enough on Conſcience, nay, it's too much, I could not have thought it, I durſt not have deſired it, I could not have beleeved it, but that thou haſt ſaid it, that thou ſhould'ſt love me, who loath my ſelf, and know my ſelf worthy to be abhorred. Therefore reſt thy weary heart here in thy weakneſſes; do not think to bring ſuch meaſures of Grace to deſerve this Love. Nay, lay hold upon this Love, it wil encreaſe the eminency of al Graces, and that in the moſt glorious manner in thy Soul, Eph. 3. 18. *Paul* praies, *That they might comprehend with all Saints, the length, breadth, depth, and height, &c. and know the Love of God which paſſeth knowledg, that*

ſo

so they may be full of all his fulneß. View this Love wiſtly, and warm thy heart with it, and thou ſhalt not need to complain of barrenneſs, or emptineſs, thou ſhalt be ful of Grace, not have a ſcant meaſure; thou ſhalt be ful of Wiſdom, and Meekneſs, Patience, Holineſs, &c. Nay, ful of the fulneſs, nay, of al the fulneſs of God-like Grace: no kind of Grace, no Excellency in any kind, that ſuits the Station and Condition thou doſt obtain in the Body of Chriſt, but thou ſhalt be poſſeſſed of it.

How the knowledg of this Love brings in this fulneſs, it's not now a place to enquire, only the Doctrine now delivered, wil lead us by the hand to ſome further Light in this Work.

While we know, that is, while we conſtantly attend to the Diſpenſation of Gods Love in Chriſt, begetting of us, as his adopted ones, by his Spirit to himſelf; while we experimentally find this, and ſo know it, and leave our hearts under the influence thereof, as of him, to receive al; as from him, to do al, we ſhal then be ful.

Whatever may be lacking to thy Hope, Meekneſs, &c. repair to this Love, and know there is no lack. I have the choiceſt Love of God, that either Heaven or Earth affords, and that is beyond the excellency of al Grace, and the chiefeſt of al Abilities, that either I do want, or can deſire. He loves me, therefore let him do what he wil with me, take what he wil, Love wil ſupply al; give what he wil, Love is better than al. *Cant.* 1. 1. *His Love is better than Wine.* As *Elkanah* comforted *Hannah* in the want of Children, *Am not I better to thee, than ten Sons?* 1 Sam. 1. 8.

2. *Inſtruction.*

We hence infer beyond denyal, and conclude beyond al doubt, *That the Love of God to his, is unchangeable. As he loves his Son, he loves his Saints, and adopted ones.*

ones. That did never change, this will never fail. We are accepted as Christ, nothing can prejudice us in Gods Favor, or shal be able to condemn us. We are advanced as Christ, he wisheth al good, and works al good for us, as for him; sets us far above al Principalities and Powers, and what is named in this World, or the World to come. Though we know it not, understand it not, if it be named, or can be conceived, it shal never prevail against our Comforts. We are brought neer to him, and made one with him, as Christ; nothing shal be able to separate us from his Favor. Christ is in God, we in Christ; and therefore the power of darkness must pluck us out of his hand, nay, from his bosom. As the Father cannot be without the Son, nor Christ perfect without us; Satan and Sin, must take something of Christ his perfection, if he take away our Comforts. Hither *Paul* repairs, and here he Lands his Heart and Hopes in safety, *Rom.* 8.38. *I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor things present, nor things to come* (some troubles and dangers are over, but it may be, there may be more, and more sharp to come, who knows what may be? why come what can come) *nor height, nor depth* (if any thing in Heaven, nor any thing in Hel) *nor any other Creature shal be able to separate us from the Love of God in Christ.* The Holy Apostles intent is, to settle this conclusion upon the Consciences of the Romans, that the happiness of their Condition, and the certainty thereof, was beyond the reach of al the Hosts in Heaven and Earth, and therefore he doth not mention the Adversaries of the Saints, and their Salvation; but musters and marshals al the created forces within the compass of Heaven and Earth: Nay, not only what are, but what shal be, if there were a thousand Worlds to come, and should set themselves to shake the Comforts of the Faithful, it could not be. But what's the ground? It's hence: Because the Foundation thereof, is laid in the Love of

God in Christ towards his. It was before al these things, therefore they come too late, they cannot hinder it: It was without any respect to them, therefore cannot weaken it: It was only, and wholly in God, and from God, and therefore cannot alter it. The Devils, and sin, may as wel separate Christ from the Father, as they pul the Love of the Father from his own heart, and so from Christ, as to separate us from it. *Psal.* 103. 17. *Psal.* 89. 33. *My loving kindneß, I will never take from him:* He may take away our Credits, Comforts, Priviledges, Ordinances, yea, the work of our Grace, our Peace; but never take away his loving kindness, nor suffer his Faithfulness to fail: Heart, Hopes, Comforts may fail; but never this Love. Only remember, He may take away the sence of it, the sweet, and relish of it for a turn and time. So with Christ, when he loved him: so with us, while he tenders us. So with Christ, while our sins lay upon him by imputation: so with us, while our sins lie upon us without Humiliation. So with Christ, while his Justice is satisfied: so with us, until his Righteousness comes to be imputed.

USE.

Study therefore to answer Gods Love in our manner, and according to our measure. He thought nothing too good for us, let us account nothing good enough for him. Let not the Lord have the leaneſt of our Love, the Female Affection, the leavings of any thing here below: We had the chief of his Love, let us lay out the choyceſt of our Affections wholly, and only upon himself, before al Creatures we prize. They are nothing, yea, less than nothing, in comparison of the Lord, let them be so in our Affections: they are nothing, let them have nothing of our Love; but reserve that only for the Almighty, who is only worthy of it. The Wife she receives strangers into her House, to entertain, and

lodg

lodg them; Neighbors to her Conference, to counsel them; Familiars to her Table, to welcome them: but her Husband only hath her heart and love. So let thy Prudence order these things, thy hand use them, thy skil and diligence husband them: but keep thy Love for God alone; yea, give away thy Heart from thy self, to God, to whom thou owest it, more than to thy self. Let not thy Life be dear unto thee, that thou mayest finish thy course; lose that, to gain him; cast away that, to content him. As Lovers, they count it happiness, that they may have any thing to pleasure: glad we have it for a Friend. As the Martyr, he was sorry he had but one Life to lose for God. Yea, love him, as Christ loves him; and that's in three things.

1. *He came not to do his own Will,* John, 6. 38. *but the Will of his Father.* Do thou likewise.

As our Savior in another like case, professed the Zeal of Gods House had eaten him up, eaten up al his Zeal for his own Honor, or Ends. So let the Wil of God, and Strength, and Authority of it, carry our Wils, as a mighty Stream doth the weaker Current: whatever is cross to us, let nothing be cross to him. *Not my will, &c. The will of the Lord be done.* As our Savior, *The Son doth nothing of himself, but what he sees the Father do.* John, 5. 19. 30. So do thou.

2. Our Savior sought not his own Honor, but the Glory of him that sent him. Let it be in our eye and aim, yea, the Scope of our Lives, to live meerly to lift up his praise, *John,* 8. 50. To live to God, not to our selves, or the world, or any of those sinful ends.

3. Do not think thou canst do enough for him: therefore get more Grace, and Spiritual Ability, that thou mayest improve al thou getteſt. To finish the work that is commended to thy trust, and put into thine hand to discharge, *John,* 4. 34. *I have them for my wel-beloved,* Cant.

That the world may know thou haſt loved them, as thou loveſt me.

1. That God loves Chriſt. 2. That he loves beleevers and. That he loves them, as he loves Chriſt; We have ſpoken to al thoſe particulars formerly: and becauſe they were al of ſpecial conſideration, and carried choice, both comfort and profit with them, we ſtaied the longer upon them.

There is one point yet remaining, wherein the ſcope and end of our Saviors prayer is expreſſed, and indeed directly intended in the words.

There is a double end here mentioned by our Savior, why he ſo earneſtly and ſo importunately purſues the requeſt at the hands of his Father in ſo many ſeveral Circumſtances. That they might be one as the Father and he was one: The means how this comes to be attained, and order how diſpenſed: I *in them, and thou in me.* The perfection which was aimed at, *That they might be perfect in one.* Here laſtly we have a double end;

I. 1. Touching the honor of our Savior, that it might be manifeſted and magnified even in the hearts, and by the mouths of the wicked, even the worſt of men, that wil they, nil they, they ſhould be forced to ſee it, and forced alſo to confeſs it, that the Lord Jeſus was the Meſſias of the world, appointed by the Father before al worlds

worlds, foretold by Prophets, exhibited and sent in the fulnes of time by God the Father; and he that hath accomplished that great work of our redemption, and that unto the ful. That the ignorant, who never knew him, the stubborn and rebellious amongst whom he lived, and preached, yet would not receive him, yea the flinty hearted Jews, that scorned and despised the meanness of his person and the power of his dispensation; Al these at last should be constrained to acknowledg that he is the true and only Messias, set a part and sent to that work. *This is the Son of God*, saies the Heathen, of whom we have heard, but never laboured to know him. This is the Son of God, saies the prophane, whom we in his word have opposed, and hated in his servants. This is the Son of God, sent to save us, and we have blasphemed his name, and slaine, and crucified his person, despised his government saies the Jew. See the lively expression of this, *Rev.* 6. 13. This, I say, wil certainly come to pass, for our Savior hath prayed for it, yea pursued it with re-doubled desires, propounded in the 21. Verse, repeated in verse, 23. And he is alwaies heard in what he begged.

Hence we have two things.

1. Its lawful to begg the same thing several times, in the same prayer. We have here a pattern before us, beyond al compare, a practise beyond al exception, nay in truth, beyond al question or doubt.

He cannot do but wel, who could not erre in what he did, where he hath gone before us in his example, in things imitable, we may without either feare or hazard safely go after him. As it was said of his speaking, and its as true of his praying, he prayed as never man did. And there do not many sentences pass between, but ye have the very same petition expressed.

What our Savior did, its lawful for us upon the like occasion

occasion and like grounds for us to do, to put up the same petition several times, the same prayer. If we find we have greater need of that we ask, than any other, or if there be special worth in it, or that our hearts grow warmer in the work, and increase into the strength of our affection towards the thing we ask: For then there is no vain babling, or empty repetition but the expressions, though the same, have new strength of fresh apprehensions and affections put upon them, Therefore *David* again unto the place striks the same string often, which made best melody in that musick and song of his. *Oh that men would therefore praise the Lord for his goodness and declare the wonders he doth for the Children of men.*

2. We ought to pray most earnestly, that the power of our Savior might be expressed, that his right appointment to the work of Redemption might be acknowledged by the world.

Its that which our Savior doubles his desires for the attainement of, as that wherein the great weight of the work lay, and which he counted worthy such importunate seeking for, at the hands of his Father. And this carriage should be a Copy and Sampler to conform our prayers unto. This is that which God the Father is so Zealous of; *Hebr.* 1. When he brings his first begotten into the world, he saies, *Worship him all ye Angels of God.* And to this purpose was the eight Psalm penned, and is to be understood touching our Savior, as having the preheminence, above al creatures in Heaven and Earth, as Mediator. So the Apostle to the *Hebrews* seems to expound it, *Hebr.* 2. 20. Learned *Junius* judgeth, and therefore here the Psalmist dwels and delights to descant on this strain. *Psal.* 8. 1. O Lord our God, how excellent is thy Name in al the world. That's most worthy our desires, upon which our Savior spent his. This only from the repetition.

The

The point it self we spake unto on verse, 21. So much of the first end.

The Second End is this.

II. Our Savior prayes that they might be perfect in one, that so the world also might know, that the Father hath loved them, as he loved him. This is for the honor and excellency of beleevers in the acknowledgment of the world. That howsoever, while they are wildering here in this vale of teares, they become the scorn of the wicked, the scrapings of men, as the Apostle hath it, and the Off-scouring of the world in the misguided apprehension of the wicked of the world, who know not how to judg aright of things and persons, and therefore account them Out-casts of Heaven and Earth; yet our Savior prayes, that they may proceed on to that perfection of Oneness with the Father and himself, unto which one day they shal attain in Heaven. That the world may be constrained to see and say, that indeed they are Gods precious ones, to whom his Soul is exceedingly indeared in surpassing love, even like unto that, wherewith he hath loved the Lord Jesus his only Son. This our Savior Christ prayes for, as a means to this end, and therefore it wil undoubtedly attain it.

There be two points in the words.

1. *The world shal know, that the Father hath loved the faithful, as he loved Jesus Christ.*

2. *This shall then be known, when they come to be perfectly one with the Father and Son in Heaven.*

But we shal handle them both together, because they border so neer, each upon other, and the explication of either wil add to the discovery, and so to the confirmation of both.

Then

Point. *Then shall the world know that the Father hath loved the Faithful as his Son, when they come to be perfected in Oneneſs with the Father and the Son.*

Theſe two the Apoſtle joynes together alſo in his prayer. 2. Theſſ. 1. 11, 12. *Wherefore we pray alwaies for you, that our God would count you worthy of this calling*, And fulfil al the good pleaſure of his goodneſs, and the work of faith with power, That the name of our Lord Jeſus Chriſt may be glorified in you: that is the firſt, that Chriſt may be acknowledged, as he that hath been ſent for that work, and hath done it. Secondly, That ye might be glorified in him: according to the Grace of God, and our Lord Jeſus Chriſt.

Next under the Advancement of his own Name, the Lord provides, and the Apoſtle praies for the Advancement of his Servants. *Matth.* 13. 41. 43. when the Lord ſhal gather out of his Church, whatever doth offend, whatever perſons that are wicked, and whatever things, even and juſt the godly, that offend: *Then ſhal the righteous ſhine as the Sun, in the Kingdome of my Father.* They have been here under hatches, cooped up in Dungeons, there they ſhal be in their Kingdom, and that in the Kingdom of their Father. Here they lie among the pots, al dimmed and beſcoted with the ſhame and diſgrace, that hath been caſt upon them, as the ſcum of the world, and the ſcorn of Heaven and Earth. *This in Zion is born no Man regarded.* There they ſhal ſhine, and that *as the Sun*, which every man wil ſee, becauſe he cannot look on the light of it, and wil be dazeled with the beauty of it. This ſhal be done to the man, whom God hath now, and wil then honor. They ſhal ſit with the Lord Jeſus in his throne, and

and shal judg the twelve Tribes of *Israel*. The wicked when they shal see the Saints next unto Christ, and judging with Christ, they cannot but acknowledg, and that to the grief of Their hearts, that they be highly honoured, and dearly beloved like unto the Lord Jesus.

That is the truth of the point, before we can come to the Reason, there must be two Questions answered which wil give in the light of explication to the several branches of the Doctrine.

Quest. 1. *How wicked men, the world, can be truly said, to know the love of God to beleevers, which is so special a secret, that it is not* (many times) *made known to Gods own, for many years together: nay the Apostle professeth, it exceedeth knowledg.* Eph. 3. 19. *At least, this new name writ upon the White-stone no man knows but he that hath it. And therefore this love seems to be beyond the reach of the world, too far off, for their blind Eyes to see:* yea the Apostle professeth, *they have not received the Spirit of the world, but the Spirit of God, that they might know the things, that are graciously given them of God: and is one, if not the cheifest of al those good things given, the surpassing indearedness of the Fathers affection to his. How then can the world, who have no other, but the Spirit of the world be able to know this?*

Answ. I answer three things, wherein the meaning of the places wil be opened, and the weight of the Objection removed and taken away.

1. To discern and judg of the spiritualness of the work of any saving Grace, is wholly beyond the ability and reach of any natural man: much more unable is he to know Gods love therein, or to view the beauty and

surpassing sweetness thereof. These waies of Wisedom are too high for a Fool. He must have Gods Eye-salve, that must be able to see the things of Gods Grace in himself, much more in another. All sanctifying works are peculiar to the Saints.

There is a sanctifying work in the understanding, to act it, and inable it to close with its Object, as well, as any sanctifying work upon any of the other faculties: and this is proper to the Saints.

And the Scripture is plain and peremptory, *the world knows not the Father nor Christ:* Nor yet any that are begotten of Christ: and so neither the love of the Father conveyed by Christ unto any. 1 Joh. 3. 2. *Therefore the world knows us not, because it knows not him.* And upon this ground it is, they are called, *Gods hidden ones.*

2. Though the world and wicked men cannot discern, nor rightly understand, what this love is, nor the spiritual Nature of it, which is done by a spiritual light; yet they may know, and then they shal know, that God the Father hath and doth affect them with a most peculiar love, both glorious for the manner, and incomparable for the measure of it, even next unto the Lord Jesus: and this shal be discovered by the fruits of this love, and the amazing expressions of the riches of his mercy, which then shal appeare upon the faithful, in their deliverance from so great evils which is wrought for them, the crowning of them, with that *Excessive, Exceeding weight of glory,* with which they shal stand possessed, and that unto the astonishment of the ungodly, and the torment of their Souls with envy and indignation thereat.

No man knows the affection of a Father, or Husband, but those that are in that estate and condition: because its a secret of Nature, which is only to be seen in the impression of the work: yet that a Father loves his Son, above al other his deerest friends, and neerest acquaintance:

rance: That the Husband tenders his Spouſe with an indeared affection above al mortal creatures: This appeares by the expreſſions of his reſpect, that all he hath, is at her command, al he can do, is wholly improved for her content and comfort, ſhe lies in his Bolom, and his heart truſts in her, which forceth alſo confeſs, that the ſtream of his affection, like a mighty current, runs with ful Tide and ſtrength; Though what that affection is, he doth not know: yet this he knows, *The choiceſt affection is there.*

So it was with *Haman*, when the Queſtion was by the King made, *What ſhal be done to the Man, whom the King will Honor?* He expreſſed his opinion, and was forced to put it alſo in practiſe. He then knew who was moſt deep and dear in the Kings Royal affection. *Mal.* 3. 20. When God makes up his Jewels, then men ſhal diſcern betwixt him that ſerveth the Lord, and him that ſerveth him not, how ever happily before they were al ſhuffled up together, and then there was no differencing betwixt the moſt precious Jewel, and the moſt reffuſe Pebble.

3. This knowledg in the ful extent of it, as it is here to be attended, and that which is appropriated to that time in peculiar, it may be expreſſed in two particulars, if we would lay out the limits and bounds thereof.

1. They ſhal then ſtand perſwaded of the love of God to beleevers, by a ſetled and wel grounded conviction, that cannot be removed: I ſay, ſetled conviction; becauſe for a time or turn, for a preſent puſh and unde preſſure, they may freely yield, and confeſs, and proteſs as much. So many profane wretches, in the horro of their hearts, they have then honored, then advance the faithful as the moſt happy. *Oh Bleſſed ſuch*, that ever they were Born, *Balaam*-like, *Let my Soul die th Death of the righteous, and my latter end be like his* But this is but a pang. Now only ſetled convictio *Seizeth* upon the Souls of the worldly men,

2. It is a grounded Acknowledgment from a ſenſible Experience of the contrary Condition, which they have obſerved in their own Souls, and therefore now it's paſt gainſaying, when their own ſenſe gives in conſtant Evidence without alteration; of which, more afterward.

If Conviction be ſetled, ſo as it cannot be removed; their Experience undeniable, which brings in Evidence that cannot be gain-ſayed; then it's true, *The World may be ſaid to know that there is ſuch a Love of God to the Saints.*

Queſt. 2. *Why doth not the World come to know this in this Life?*

Anſw. Upon a double Ground, or for a two-fold Reaſon.

1. Becauſe the Life Spiritual of the Saints, is hid and concealed while they wilder up and down in this Vale of Tears, clouded partly with ſorrows and miſeries which attend them, as a conſtant Companion in a Chriſtian Courſe; partly collied and bemired with corruptions of their hearts and lives: ſo that neither the beauty of Gods Grace, nor the tender expreſſions of Gods Love, doth in any peculiar manner appear in them; and go no further than the Judgment of Senſe, they are the moſt forlorn, deſpicable Perſons upon the face of the Earth. And truly, *were their hopes only in this life, they were of all men moſt miſerable*; and further than this Life, men do not look, nor can in truth ſee, wanting Faiths Proſpective, *which is the Evidence of things not ſeen*, that they ſo judg, nay, conclude it, as beyond controverſie.

And this ſomtime ſtumbled holy *Aſaph*, *Pſal.* 73. See alſo, 1 John, 3. 1, 2. *Our Life is hid with Chriſt in God: when Chriſt who is our Life ſhall appear, then ſhall we alſo appear with him in Glory.*

2. Be-

2. Because their Understandings are wholly perverted, and their hearts also so corrupt, that they are not able to judg of the Love of the Lord, or the evidencing expressions thereof. The god of this World hath so blinded their eyes, that the beauty of Gods Grace, and so the beams and heat of Gods Love cannot come home to their Consciences, to convince them thereof: And such is the corrupt distempered frame of their hearts, that they savor only the things of the Flesh; and not to have things suit their sensual Appetite, or to contrive Contentments to their own carnal Affections, they count it the greatest curse and expression of Gods distast, and displeasure that may be. The carnal heart savors the things of the Flesh, nothing seems sweet, unless it suits his corruption. So that,

If the Life of a Beleever, and so the Evidences of Gods Love be hid, and cannot be discerned:

The hearts and minds of the World, be so perverted and surfeted with the sweetness of their own lusts, that they cannot judg of the fruits of Gods Love, though presented before them:

Then it is no marvel that they do not know it, nor acknowledg it as dispensed to the Saints.

The Point now explicated, *the Reasons which give in the Proof thereof, will appear more easie, and more undeniably plain.*

1. At the Day of Judgment, the World of the wicked, they come to have convicting Evidence, which can neither be gain-sayed, nor wil ever be removed, what is a never failing proof of Gods Love, by the sense and woful Experience they have of Gods direful hatred and displeasure upon their own Souls. Their hearts now find it, and feel it; their Consciences confess it; their Judgments acknowledg it, that the Plague of al Plagues, the Curse of al Curses, that wherein the venom of Gods Vengeance,

Vengeance and infinite Indignation and hatred of the Lord from his Blessing and comforting presence, to be destroyed from the Presence of the Lord, and the Glory of his Power; the glorious and powerful expression of his saving Mercy. However formerly the soul while it was surfeting in its sinful distempers, found no greater content, nor conceived any greater favor, than to have it ful of its own lusts, and not to be crossed with the Counsel of the Lord; and concluded no other Heaven, nor happiness like the enjoying of their hearts delight, without check of God or Conscience. Yet now he sees the sweet and surfets of those sins, become the greatest torment unto him, the very quintessence of the Curse, and the substance of the Sentence of Condemnation (*Depart from me ye cursed*) was the Commission thereof; I thought nothing so delightful, that I might without gainsaying depart from God by sinning: therein the execution of Gods Indignation doth wholly appear, to cast me out of his presence, and to stake me down in his departure, never to see his face, enjoy his presence, come within the smile of his Favor any more.

Therefore those who are brought so neer to God, so accepted of him, Christ at the right hand of the Father, they at the right hand of Christ, being ever with him; what that Love is, we cannot tel, that is beyond our reach, yet it is a fruit of the greatest Love, we cannot but see and confess, our departure being the fearful fruit of Gods fierce displeasure. Thus *Ecclesiasticus* brings them in at the day of Judgment taking the shame to themselves, which formerly they cast upon the Saints. *We Fools thought this mans life madness; but now he is advanced, and we cast out of Gods sight and presence for ever.*

2. They are fully convinced, and experimentally perswaded, that al this comes from Christ, and not from them; and from Christ as the Head of the Second Covenant: for from *Adam* it could not come, in whom they had

had a like ſhare, as al the Sons of Men, hewed out of the ſame Rock, and digged out of the ſame Pit, had the ſame Nature, as they; had as good Abilities, and as great means as they: and yet notwithſtanding, they found infinitely beyond their power, nay, their own Apprehenſions either to attain this, nay, it could not enter once into their thoughts, that they who knew not Chriſt, ſhould receive him, they who oppoſed him, ſhould become one Spiritually, and one Spirit with him, even as neer as the Members to the Head: for ſo they now hear the Saints acknowledg it, it was the Son that died for them, that was ſent from the living Father, that they might live through him. They now ſee the Son of God, the Lord Jeſus ſtands betwixt them, and al their harms, that no Devils can accuſe them, that no malice can charge them; but Chriſt ſaies, I have undertaken, anſwered, ſatisfied, and they now come to be accepted, as he, advanced as he, ſet up on the Throne to judg as he, and to regin as he, through al Eternity.

They who receive al this good from the Father through Chriſt, as the Head of the Covenant, for them, and in their behalf; and enjoy al next unto Chriſt: they are loved as the Lord Jeſus Chriſt. O! we wretches hated them, when God loved them; contemned them, when God honored them: we did not know them, and therefore wo unto us; we deſpiſed them, we looked at them, as the baſeſt of al men, when they were more than men, yea, more excellent than the Angels, the Spouſe of Chriſt, the Members of Chriſt, the Beloved of the Father in Chriſt, yea, beloved as Chriſt.

USE, 1.

Hence we have matter of Patience for the Saints of God: they are the contempt of the wicked, the ſcorn of the World, the Object of the ignominy and reproach of ungodly men: But their Life is hid with Chriſt in God,

God, beyond their ken, their reach and reason; and no wonder they know not them nor Christ, *The God of this World hath blinded their eyes, and hardened their hearts*: no marvel, that what they cannot see, they cannot judg aright of, they know not the things of the God of Heaven, nor the work of his Grace, nor the worth of his Servants.

The Saints are Princes, but they are not in their Country, they are in strange places, and amongst strange People, who do not know them, and therefore cannot honor them: and therefore they are content to bear it for the while, to stay til they come into their own Countrey, and to the day of Coronation. Saies *Paul*, I pass not for mans day. *This is mans day*, but at that day, the day of Jesus, &c. The Lord Jesus hath here been under hatches, and the wicked have seemed to carry the day against him. *This is your hour.* But Christ wil have his day, *and then ye will have yours.* As *David* encouraged himself in the simplicity of his heart; *I shall be had in account of those Maid Servants.* So here.

USE, 2. *Of Exhortation.*

To perswade the Saints, that they should labor to know this Love, that so they may know their own honor and happiness. It's part of their Privileg, their Propriety, a note of Christs Sheep, *They know me, and are known of me.* If the Lord wil have the wicked acknowledg thee, who only see it; how much more doth it concern them that have it? If they who are but *Spectators*, much more they who are the *Possessors*, and do enjoy the same: how would this support in al wants? It's but to diet and physick us, not to hurt us; it's out of Love: How would it sweeten al our Sorrows and Corrections, even the sharpest? It's out of love to purge us, and to fit us for himself; nay, solace our souls in Death? it's

it's out of Love, it's to take down our Bodies, not to destroy them; to take out of the World, because he loves us, to take us nearer to himself. How should this settle us, and establish us in al Changes? There is an end of al things, and an end of al Perfections; but whom God loves, he loves to the end. He loved our Savior, when he brought him to the Grave, that he might bring him to Glory: And so with us; when we are parted from al things, when we shal be separated one from another; Wife from the Husband, Child from the Father, nay, our Bodies separated from our Souls; so that they are not, or if they were, they cannot live: There is an end of al those Relations, no marrying in Heaven, no trading in Heaven; yet nothing shal be able to separate us from the Love of God in Christ.

Verse 24. *Father, I will that those whom thou hast given me, be with me, where I am; that they may behold my Glory, which thou hast given me: for thou lovedst me before the Foundation of the World.*

IN this Prayer of our Savior, two things were especially attended.

1. He prayeth for himself, to verse 6.

2. Then for his Children, from thence to the end. And that, Either especially for his Apostles, because the greatness of the Work now under their hand, their pressures and difficulties that would necessarily attend them therein, the large measure of Grace and Abilities that might suit them to so weighty and Spiritual employment, together with the need of more than an ordinary presence and assistance of the Lord, without which, they would not only be unfitted for a business of that worth, but wholly discouraged in it. Therefore the Lord Jesus lays in for a larger measure of Spiritual supply and relief for them in the first place, and here he is marvelous importunate, to verse 20.

Or else for all the Faithful, that ever did, or for the future should beleeve in him unto the end of the World, whose case he commends from Verse 20. and the things he

he begs, are partly such which might concern their Spiritual good in an especial manner in this Life; and because that was the Root and Treasury of al the rest of their good things, in which they were contained, and from whence they might be received, he propounds and pursues with much instancy of desire, *That they might be one, as the Father and Son were one.* Partly such as did concern their everlasting welfare in the world to come; and this our Savior (as though he would carry them to Heaven, being presently to ascend himself) seeks to the Father for, here in the closure of his Prayer: that so nothing might be wanting, that either they did need, or could desire; but that they might be fully furnished with a sufficiency of supply, for whatsoever concerned either Grace or Glory; the present comfort of this, or the happiness of a better life.

Thus the Lord laies in Provision, and that in a plentiful manner: 1. That which might fit them for their way and Voyage, while they were travelling towards their home. 2. That which might give them sweet welcome when they came at the end of their Hopes. Our Savior is not satisfied until he see them in the Haven, safely arrived in Heaven with himself, beyond al the rage of Devils, and malice of Men, dangers of Sin, or the sorrows of the Grave, and Death.

In this 24. Verse, and Prayer of our Savior, we may attend Four things:

1. *A Description of the Parties for whom Christ praies*, from that Spiritual respect and relation they had to him, *Those that thou hast given me*, together with the cause of it; *his Father gave them.*

2. *The thing he desires*, That *they might be where he is*, namely, That they might enjoy *a likeness of Condition with our Savior*, in regard of the glory and security of the place, and mutual society of each others pre-

ſence: or elſe a *Parity*, if we look at the *kind*. That they, who had been in the ſame *Storms*, might be in the ſame *Haven*, enjoy the ſame eaſe, and honorable ſafety, ſhare in the Society of that glorious and ſafe Condition, when their hearts ſhal be raviſhed with the remembrance of the wonderful Salvation and Deliverances that have been wrought for them, the ſurpaſſing excellency of Grace and Glory that hath been purchaſed and beſtowed upon them ſo unworthy: Swallowed up with the admiration of the ſight and preſence of our Savior, who hath ſuffered, aſcended, ſits at the right hand of the Father, and hath taken poſſeſſion of al Glory, that they may be poſſeſſed of the ſame by him, and with him. And he alſo ſolacing himſelf with the ſight and preſence of thoſe whom he hath ſo loved, ſo redeemed, ſo graced, ſo advanced, as himſelf, as though he could not have been in Heaven, unleſs they might come to Heaven.

3. The *End* why he begs this: *That they might be with him, that they might ſee the Glory of Chriſt which hath been given him of the Father.* Not that they might have any Glory in themſelves, or ſee, or ſatisfie themſelves with their own glory: but that they might gaze upon the Glory of the Lord Jeſus through al Worlds, and that's al they have to do in Heaven.

4. We have the firſt Fountain whence this Glory proceeds, to wit, hence; Becauſe the Father hath loved him, before the Foundation of the World was laid.

In the General, from the Scope of the whol, obſerve:

It's

It's the care of our Savior to seek and provide for the welfare of his Servants, even till they come to the fulness of their perfection.

See here in the words of the Text, the inlarged tenderness of the heart of the Lord Jesus, he doth not content himself to look to his disciples and so beleevers, while they were but in the shel, Babes in Christianity; nor satisfies himself, that he hath purchased and bestowed the same glorious Grace upon them, which he hath received from his Father. Nor yet doth he count it enough that he hath prefsed the Father with such uncessant importunity to intreate, that they might be kept in that Oneness of relation to the Father and the Son, as they are one with another, and one in another, which notwithstanding in reason might have been conceived to have been a large provision, a goodly portion and inheritance, even for the choicest of Gods servants, to be so left by God the Father and the Lord Jesus with so faire an estate; that in reason they might have been able to maintain themselves wel, and not only made a shift to live Christianly, but honorably, and with much content, since the Lord had left them wherewithal, and aforehand in the world, so fully stocked and stored:

But alas, this is little in the Eye of the Lord Christ, do we but consider the endless compassions, which he extends towards such: He laies in with God the Father, for their welfare in another world, stores up for eternity in their behalf. *Father I will they be, where I am.* He wil not forsake them, before he see them wel arrived and in safety: therefore doth not ascend to Heaven, and leave them to the wide world, to sink, or swim, and shift for themselves. No, he hath laid in provision of prayer

prayer answerable to al their occasions, their changes, and necessities, in life, in death, after Death. In life, Lead them: keep them in their Graves, raise them out of their Graves, bring them to glory, and preserve them in glory for ever: He wil not have his glory, but they must see it, nay his glory wil not satisfie, unless he may see them.

If our Savior pray for this their being with him; then prayes he for and provids and also succeeds al means to attain this.

As wise Merchants victual their shipps for the longest time: our Savior victuals, even for a Voyage of eternity; for life, for death, for Grace, for Glory; for a Momentany passage of time in this world, and for eternity in another: he laies out for their present needs; but Oh how great is that goodness thou hast laid up for them that feare thee? like *Joseph*, provide for the seven years Famin, laies in provision of prayer for their everlasting supply. The Saints may find even refreshing baits by this prayer of our Savior, in their most famishing distresses, feast their hearts with it. Hence it is, the Lord Christ is said, Hebr. 7. 25. *To be able to save them to the uttermost that come to God by him*, that is, by the vertue of his eternal intercession, of which this prayer is one part. This was signified by those two types, The Pillar of fire, and the Pillar of cloud, which went before the Israelites in their travailes. Its said, *The Lord went before them in a Pillar.* Exod. 13. 21, 22. *He took not away the Pillar of Cloud by day, and the Pillar of Fire by night*, from before his people, until he brought them into the promised Land. Thus the Lord Jesus leads his people into the way everlasting, and withdraws not the power of his prayer, and presence, and provision of al mercies, until he bring them to himself.

So again *Moses* left the people in the desert and died before he came into the good Land: but *Joshua* brought them

them to the place of rest, of which it was said, they shal remove no more. 2. *Sam.*

The Law leaves a man in sin and misery, even to perish, while he is in his passage: but our *Joshua* brings his to rest that yet remains: for there is yet a rest remaining for Gods people. When he went away, and withdrew his Bodily presence, yet his Bowels yerned towards his, I wil not leave you as Orphans. Joh. 14. 18. *He sends the comforter, his blessed spirit to lead them into al truth,* To guid them in the way, while they are wildering here towards the end of their Hopes: And his care is even in Heaven, to prepare mansions of rest for their welcome and refreshing, after their wearysome travailes. Joh. 14. 2. *In my Fathers House are many mansions, I go to prepare a place for you and I wil come again and receive you.* And before he comes, he sends post to meet his poor servants, and to inquire of their welfare. Joh. 16. 22. *I will see you again, and your heart shal rejoyce.* This was the meaning of the vision, *Gen.* 18. 14, 16. *Jacob* saw a Ladder, Angels ascending and descending, and the Lord standing at the top: and he said, *I wil bless thee, and be with thee where ever thou goest and I wil not leave thee, until I have performed that which I have spoken to thee of.*

REAS. 1.

1. Its the charge which he hath undertaken, and unto which he stands bound, by free agreement with God the Father, that he wil see to the everlasting welfare of his servants: and therefore in faithfulness he cannot, but with al care perform it. That by no means, in no case, they do miscarry. It was the main scope of his sending by the Father, and of his coming into the world. Joh. 6. 38, 39. *I came not to do mine own wil but the wil of my Father that sent me, that of those which he hath given*

given me, I should loose none, but raise it up at the last day. Nay for this purpose he received *Power* and *Commission* From God the Father. Joh. 17.2. *Thou hast given him power over al flesh, that he should give eternal life to as many, as thou hast given him.* He hath given Jesus Christ power over al enemies of the salvation of his people, that they should never be able to hinder them: over al means which might procure their good, that they should never be wanting, to help and further them in the good waies of Gods Grace: power over al wants, weaknesses, infirmities, that they should never be able to discourage their hearts in a Christian course. He wil not fail of his end, they cannot fail of their comforts. 1 Cor. 15. 25, 26. *He must reign until he hath put al his enemies under his feet: the last enemy, that is to be destroyed is death.* The Lord wil see the last enemy destroyed, and see them beyond death and danger. So that our Savior wil come last out of the field, as Conqueror, and wil not leave his people, their Souls under distresses, or their bodies in their Graves: and make them Conquerors and triumph over al their Adversaries. O Death, where is thy sting, O Grave, where is thy Victory: thanks be given to God, who hath given us the Victory through Jesus Christ.

2. The love of our Savior constraines him to lay out himself and the improvement of his power and prayers, and al he hath for their good in al conditions, until they come to be with him. Joh. 13. 1. *Having loved his own, he loved them to the end.* In love there is no lack: if he love them to the end, he wil care for them, and their comforts unto the end. He loves and tenders in al their necessities and occasions, therefore wil undoubtedly relieve and succour them in al; Therefore the Apostle concludes so confidently: nor life, nor death, nor Principalities, nor Powers, shal ever be able to seperate us from the love of God in Christ.

If

If death cannot put an end to his love, It skils not though it put an end to our lives; his love wil quicken and raise. If he love us in prison, he wil devise means to free us. Love us in temptation, he wil provide Grace and Comfort to strengthen & sustain us in al our trials It was an argument which they pleaded, and by which they supported their hearts for help in the death of *Lazarus*. Joh. 11. 3. *He whom thou lovest is Sick, and then he recovered him*: He whom thou lovest is overwhelmed with temptations and distempers, therefore he shal be comforted and delivered.

3. The necessities of the Saints prevail with our Savior to pity, to help and to pray for them, who are not able to help themselves in the shock and stress of the violence of their assaults. He comforts the Abjects. 2 Cor. 7. 6. *Beares the Lambs and little ones in his Armes.* Isa. 40. 11. Their enemies be many and mighty, which do pursue them with deadly hatred: Their strength and ability but weak to oppose, and their Grace but smal, and unable to maintain them, if they should live meerly upon the stock; and therefore the Lord lends them daily supply. *For in a mans own strength, no man shal be strong.* 1 Sam. 2. 9. He speaks to them, as unto *Paul*. His Grace is sufficient, when there is nothing but Insufficiency in themselves. Renewed necessities, renewed mercies; his power pitcheth his Tent in weakness.

USE, 1.

CONSOLATION: To sustain, and shore up the fainting hearts of the Saints under their heaviest trials, and in the midst of the many alterations and temptations, which may attend them in their daily course, to the discomfort and discouragement of their Hearts.

It's the care of our Savior to provide for their comfort,

when happily they cannot either care, or provide for themselves and their own relief and succour; ignorant and unskilful to foresee, weak to oppose, unable to bear the miseries, and hopeless to deliver themselves from under them: behold, the Lord Jesus hath laid in help before-Hand for you in Heaven.

Object. *Oh but thou saiest, Though the assaults be fierce and distempers strong, and discouragements sad, yet if I had a heart to seek, a spirit to send to Heaven for some relief, I could conceive, there were some ground of Hope: But when I have no help in my self, and yet no heart to seek for help elsewhere, what can I expect, but utter confusion?*

Answ. Christ hath laid in provision of prayers for thee, when thou canst not pray for thy self: he wil provide help, and a heart to pray also. When *Peter* was Marvailously foiled by the sodain surprisal of that over-bearing assault, that carried him Head-long to the commission of so many notorious evils. Our Savior leaves a receipt with him, to which he might retort for some relief after his fal. *Simon, Simon, Satan hath desired to winnow thee, but I have prayed for thee, that thy faith fail not.* *Luk.* 22. 31, 32. It may be thy condition, as it was *Peter's* case: Thy assaults may be *Fierce*, and thy overthrow and *Failings* so *Foul*, that thou mayst lie down confounded in thy self: thy Hope, thy Heart, and thy Prayers may fail also. Yet remember, whither to repair for thy support. It was spoken to *Peter*, but it was performed for al, may be applied to al the Saints. The Lord Jesus hath prayed that thy faith fail not. His Prayer is laid in before-hand, to stay thy heart at a dead lift.

In some dangerous and infectious places, men take Antidotes and Preservatives, that though they should by occasion take some poison unseen or unsuspected, which might annoy their Natures, and drive them into some tedious and troublesome sickness; yet this would stil

ſtil and maintain the heart in the heavieſt time. I Hope its not deadly, my Antidote wil out-bid the force of it, free me from the deadly danger thereof: Such is the Preſervative of our Saviors Prayer, which works out any Poyſon, otherwiſe it had coſt *Peter* his life. So our Savior directs: *In the world ye ſhall have perſecution*, But be of good comfort, *I have overcome the world.* In temptations be comforted, though they have overbidden thy feebleneſs, Chriſt hath overcome the violence of them. *Joh.* 16. and laſt. In thy diſtempers be humbled, and yet comforted, Chriſt hath overcome the power of them, they may plague thee, they ſhal not prevail againſt thee. The ſnares may delude, but Chriſt wil deliver. Oh, but they indure ſtil, live, and are mighty. *Anſw.* His mercy endures for ever, his Prayers live and wil out-bid al their might. Tis true they are through mercy ſometimes abated; but they return again with more violence, and take again. But know Chriſt wil provide again. Joh. 16. I *will ſee you again.* And the vertue of his prayers hath eternal and everlaſting Efficacy, and therefore wil for ever help thee. As thy corruption may for ever plague, while thou liveſt, but the power of Chriſts Prayer wil out-live thy life, and the ſins of thy ſins, and let Heaven Gates open before thee.

USE, 2. *Inſtruction.*

The worſt condition of a beleever, is better than the beſt Eſtate of the wicked: The poverty of the Saints better than their wealth: The diſcouragement of the Saints better than al their contentments and comfort. Becauſe in al, the Lord Jeſus hath provided for their good, and out of al wil work their welfare and happineſs. A little that the righteous hath, is better than a great deal of the wicked, for God bleſſeth his ſtore. Though the Diet be but mean, yet the dreſſing is much, and the ſweetneſs

of the sauce makes it more pleasant, and cordial, than better provision that wants both. *Ps.* 37. 16, 17. Gods love, that sweetens all: and the vertue of our Saviors Prayer, that perfumes and gives a pleasing relish to all. It turnes the Water of the Saints into wine, nay makes their Water better than Wine. *For thy Love is better than Wine.*

But there is a Canker, that Breeds in the best comforts of the wicked; their table is their snare, their prosperity their ruin, and a curse accompanies the choicest of their most comfortable blessings. From hence it is, that holy *Asaph* beares up his heart in that heavy temptation, when he was so much taken aside by the prosperity of the wicked, that his Foot had wel-nigh slipt, he thus recovers himself, *Thou wil lead me by thy counsel, and after bring me to Glory. Ps.* 73. 24. Thou leavest them in their Errors, they have an easie way, but a wrong way, that wil lead them to confusion. *Ps.* 17. 14, 15.

USE, 3. *Of Direction.*

Let the practise of our Savior be our DIRECTION. *How to steer our Course, to Sail by his compass:* Be good Husbands and wisely careful to lay in provision for every condition. The wise man sends the Sluggard to the Pismire: Go to the Pismire thou Sluggard, learn her waies and be wise, she prepares in summer, before the Winter; when there wil neither be means nor meat to be got, nor season to get it. Be we so careful. In peace provide for war, in prosperity for want, in health for Sickness. This was *Jobs* care, When *his Paths were Battered* and his *Breasts ran ful of Milk*; he then *Feared* and expected. Lay in reversion of Prayers for Children, as in that Fundamental Prayer of *Solomon*, he provides for every occasion. *If thy people shal be carried Captive, and in the Enemies Land, if Pestilence*

lence &c. Then, what Prayer is made by thy people &c. So lay thou in reversion of prayers for such times and streits.

Thus we have done with the general scope of the verse, we come now to the particulars observed therein. And,

1. To the *Parties* described, *τ᾽ς δέδωκάς μοι, Those whom thou hast given me.* Observe from hence this point. *Viz.*,

All beleevers are given unto Christ by God the Father. Doct.

Our Savior presents the persons of the Saints, both here, and often, yea constantly, and almost continually in the foregoing part of this Chapter, to God the Father, under this notion and consideration, rather than any other, *As* GIVEN *by the Father*, As that which hath the most perswading and prevailing power with the Father, readily to hear, and willingly to grant, any Prayer or petition that should be made in their behalfs, and freely and aboundantly to give and bless al means, that shal be desired for their good and welfare: For which end and purpose, God gave them to Christ, he also prayes for them, and both Father and Son stand ingaged to provide for their everlasting happiness.

As though our Savior should have said: It is not the condition of thine enemies, I now present before thee, nor the cause of Strangers, (righteous Father) that I desire to recommend to thy Majesty, but it is for *Thine own*, whom thou hast *Given*, and over whose *Good* thou hast *Given me Charge*. For them and for their good it is, that I pray, and therefore I cannot but speed for both.

For

For the Explication of the Doctrine, two Questions are to be considered; and the meaning of that Phrase opened, and then the Truth will be evident.

1. *What this giving is?*
2. *How God the Father is said to give?*

To the First, I answer three Things: All which being distinctly attended, will open the Nature of this Work, and make it easie to the Understanding of the meanest.

1. *Giving* the Soul to Christ, is not properly the Act of *Election*: though several Interpreters of favory Judgment, do so think and speak: but I suppose their meaning must be further extended, or else their words will not be able to abide an exact examination by the Rule of Truth. But it is a Consequent which follows it; an effect which certainly, and infallibly flows therefrom; and of this, the expressions of Scripture, will give in evident proof.

REASON

It's usually joyned with Election, and made distinct therefrom. *John*, 17. 6. *Thine they were, and thou gavest them me.* Verse 9. *I pray not for the World, but for them, that thou hast given me, for they are thine.* Where the former of these Phrases and Expressions, imply *Election*, the other a *distinct and differing* thing therefrom. They are God the Fathers by *Election*; made Christs by *Gift and Donation*: Yea, the one is used by our Savior, as a Reason and Ground of the other; *I have prayed for those, that thou hast given me; for they are thine*; properly so termed. Beside, the very Nature of the Phrase, and the manner of the Speech, will not easily bear such a converting, being harsh to the ear, and hardly suitable to sense, to be elected to Christ, as we

we say, to be given to Christ; which if giving were electing properly, might truly be so expressed; which neither the Nature of the thing, nor the Construction of the words, will easily admit.

2. This *Giving*, is not the *Act* of *Beleeving*, by which the Soul is carried by the Power of God unto Christ; but the Scripture is pregnant, and the Dispute undeniable, *John*, 6. 37. *All that the Father hath given me, come unto me: and those that come unto me, I will in no wise cast away. Coming*, we know, is *Beleeving*, John, 6. 35. *I am the Bread of Eternal Life, he that cometh to me, shall never hunger.* If it be demanded; what is that Coming? He answers in the words immediately following; *He that beleeveth in me, shall never thirst.* Coming then being Beleeving, our Savior making this Giving of God the Father to go before it, without which, the Soul will never come, or beleeve, it cannot be it.

3. This Giving, is the *Work of the Father* upon the *Soul*, in *Vocation*, which goes before the Infusion of Faith, makes way for the working of Faith by Christ, and receiving it from him; and which being there, the soul never fails to beleeve and come: for that is the force of our Saviors Dispute, *John*, 6. 36. where he gives the reason, why many did not beleeve. *Ye also have seen me, and beleeve not*; What might be the cause thereof? since their Abilities were as great, and their Excellencies as many, which they might have improved to that purpose, before many other. Our Savior sets down the immediate root and rise of this distinction, and separation: *Those that the Father hath given me, those will come, shall beleeve*; where, that is not, coming will not be. The manner of this Dispensation, we shall speak to in the next Question; and that is,

How

Quest. 2. *How is God the Father said to give us to Christ, as intimating something peculiar herein, and appropriated to himself?*

Answ. The Lord Christ is to be considered, as God-Man, assuming our Nature, when by voluntary Dispensation he put himself into the place of Mediator, becomes our Surety & undertakes the great Work of our Redemption; and so, as himself speaks, *is less than the Father*, John, 14.28. *The Father is greater than I.* And therfore in the transacting of this great Work, by mutual agreement, may truly be said to have us given to him, not to give us to himself. And this the Father doth on this manner:

1. The Father being the Party, properly, and directly offended, lets in his heavy displeasure into the heart of the sinner, and forceth him to feel the bitterness of his sin, in that unsufferable, and unavoidable manner, that takes off, and eats out al the former seeming sweetness the soul hath found therein: and by the almighty, and unresistable power of his blessed Spirit, divorceth him from the embracings of those base Lusts, and plucks him by his almighty hand, from under the power of those prevailing distempers, that have taken place, that so the soul may be for another; which, while it was wedded to its former Corruptions, and under the Soveraignty, and Authority thereof, it was utterly impossible, as being against the Principles of Reason, and the Nature of Grace, and the Covenant of Truth, which the Lord hath left in his Word.

This ye shal find most plain in the very expres words of our Savior, when he discovers this Work, *John*, 17.6. *I have manifested thy Name to the Men, which thou gavest me out of the World.* He gets them out of the hand of the World, from the *lust of the eyes*, and *lusts of the Flesh*, and the *Pride of Life*, 1 John, 2.16. For that is al, which is in the World; and from al these, whether the

the vanity of the Creature, with which our Eye and Senses are taken from without; or the sensual filth, and dunghil streams of noysom distempers, which arise of our own Concupiscence; or whether it be Pride, and overweening Self-confidence, which ariseth, and issues out of al. this is al that is in the World, and from al these, the Father gains the Souls of those men, he gives unto his Son.

For they had given away themselves unto these Lusts of the World, and that must be repealed, before this could be rendred afresh.

And here again by the way, ye may observe, That this *Giving*, cannot be the Act of *Electing*: for that is an eminent Act, and remains in Gods Breast and Bosom, and goes not out: This is called a *Transient Act*, is an Act which passeth upon the Creature. permanent

That is without respect and consideration of Mans being, much less the being of Sin, as ye have fully heard.

But this supposeth a man in the *World*, that is, under the *power* of the *Vanity* thereof, if he must be given *out of the World*.

2. God the Father doth actually deliver up the Soul into the hand of Jesus, commends it to his keeping, to rule him in the Kingdom of Grace, while here he remains in this World, and to bring him to Glory hereafter. He gives the Soul, and our Savior takes it, and undertakes for it, as his Charge, according to the terms of the Covenant, and Agreement made between the Father and him.

The Expression of *Calvin*, is pat and pleasant. God the Father causeth the Soul to pass into the Care and Custody of the Lord Jesus, leaves him in the power and possession of his Son Jesus, as the Second *Adam*, the Head of the Covenant of Grace, that he may see him redeemed.

As the First *Adam* neglected the Covenant, and destroyed himself, and his Posterity: There was a Parly and Consultation held between the Father and the Lord

Jesus, touching the Salvation of his Elect, and the Agreement fully transacted and passed. But now it comes to be put into Execution, and he gives them into the hand of Christ: The Soul comes into Christs presence, and Christ comes to speech with it.

Behold the party I wil have redeemed, and the Lord takes him as his Charge, and provides for him, both to bring him to himself, and so to Life and Salvation, which he hath purchased, and possesseth, and can communicate. The Soul as yet consents not, nor hath the powerful impression of Gods Grace come home to the heart: God gives the Soul, the Soul doth not yet give up it self, but God giving to Christ, as his charge put, and passing under his care; He undertakes to get the good wil of the Soul, and to bring it to himself, and through himself to Life and Glory.

3. When the Father hath thus delivered the Soul unto the care of Christ; he then gives Christ to the Soul, reveals the Lord Jesus as the Surety and Savior, that hath covenanted with the Father, and hath purchased al from the Father for him; so that there is nothing that can stand betwixt Mercy and him.

This Christ and Mercy, so provided, and intended for his good, is now rendered, and given to him. Behold thy Savior, who is the Head of the Covenant of Grace, who hath purchased, and procured, by the Fathers Appointment, al good for thee, and can, and wil, communicate al good to thee: This leaves a mighty impression of the sweet of the good upon the Soul.

Thus God tendring Christ, and through him mercy, as he that hath covenanted with the Father, and undertaken for the soul, commended to his care by the Father. This tender of a Christ, and of Mercy in him, makes the Soul take it: this offering of Christ, as one, to whom he was before given to save, works the heart to receive Christ, and that is beleeving, which is thus wrought (as ye see) by the giving of the Soul to Christ.

Because

Because Christ gave himself, and Mercy to the Soul, therefore the Soul comes to him. But because the Soul was given to Christ, and his care, he gave himself, and mercy to it. Therefore the Soul was given to Christ; therefore it comes, and beleeves.

If God the Father had not given the Soul to Christ, he had never taken care of him, never given himself to them; they never received him, nor good from him.

Hence Beleeving is said to be Receiving; and receiving we know, as a Co-relative, is the cause of giving.

REASON 2.

1. Because they are the Fathers own; and therefore he hath most right and reason to dispose of them, and to give them away, as he sees fit, when it will be most seasonable to procure the good and comfort thereof. This is the ground our Savior goes upon, *Thine they were, and thou gavest &c.* Each man hath most to do with that, which is his proper right. Now the Father had set his heart upon them, before the World, and appointed them to be Vessels of Mercy, in his everlasting purpose: and therefore it's but equal, that he should order all things for the accomplishment of the Counsel of his own Will, and the performance of his Soveraign good Pleasure without controul, *John*, 6. *I came not to do mine own will, but the will of him that sent me: and this is the will of him that sent me, That I should lose none that he hath given me.* It's fit that God should do his own Will, whose Will is the absolute First-Cause of all things that are done.

2. As Gods own Right, so their own proper, and peculiar good, is hereby especially, if not only, procured. For had not God the Father, given them to his Son, he would not, nay, I may truly say, he never could have given Grace, and Mercy, or Good to them, in a righteous way, preserving the Right and Honor of his Justice,

ſtice, and ſo the Glory of himſelf. For had not Chriſt taken the care and charge of us, the Juſtice of God would never have ſuffered him to have ſhewed us Mercy: we ſhould never have been fitted, nor enabled to receive Mercy. For we having wronged his Juſtice, and provoked his Anger, by reaſon of our Tranſgreſſions, his Juſtice would have ſtood offended, and his Diſpleaſure incenſed againſt us, by reaſon thereof. Nay, he did give a Commiſſion to our ſins, under the hand of Divine Juſtice, to take vengeance of the Soul; and this ſtopped the influence of Gods Mercy, or the leaſt intimation of God from coming to our Souls; and being now under the guilt and power of our ſins, though mercy had been tendred, we were utterly diſenabled to receive it, having no power thereunto.

But when Jeſus Chriſt takes the charge of us, and undertakes in our behalf, he takes off al the impediments on Gods part, anſwers his Juſtice, and appeaſeth his Wrath, that ſo they wil not ſtand betwixt us and our Comfort; but an open paſſage is made for the good pleaſure of the Lord, to be fully manifeſted, and the intimation and communication of Mercy tendred and offered to us, 2 *Tim.* 1. 9. *Who hath called us according to the purpoſe of his Grace, which was given us in Chriſt before the world was*, that is, was then purpoſed, and in time exhibited. It could not be given to us, as in our ſelves conſidered: but when God gave us to Chriſt, and Chriſt to us, he gave us himſelf, and Grace, and mercy in him, and by him: that as the Head of the Covenant of Grace, being in our room, and undertaking for our Salvation.

The Father made him the Treaſurer and Diſpenſer of al Grace and Mercy, to give life to them, that he had given to his hand, betruſted as his Charge, and bequeathed unto his care.

As he takes away al Impediments on Gods part, that his Wrath

wrath and justice wil not hinder: So al on our parts, they cannot hinder: that though our corruptions would oppose, and our selves, being dead, could not receive it; He is a quickning spirit. 1 *Cor.* 15. 45. *Job*, 36. 10. He commands us to turn, and gives by his command. He makes the dead hear his voice, and makes us live who hear. Col. 1. 13. *He translates us from Darkness into the Kingdom of his dear Son.*

USE, 1. *Information.*

It serves to settle our jugdment in many truths of the Lords, which at this day are much questioned, and many cavils raised by carnal minds and hearts to oppose and darken; we may hence have undeniable evidence to convince and quiet our own minds and hearts, as touching Gods counsel therein.

The Papists, Pelagians, Arminians, al the Popish Schools dispute; whether God gives sufficient Grace and power to al men, to be saved if they wil?

Whether Gods election issues out of his meer good wil and pleasure, or from the prevision and foresight of faith and good works? and they determine affermatively, unto both these.

Which delusions notwithstanding are fully dashed by the former Doctrins. If God give sufficient help to al indifferently to be saved, to *Judas* as to *Peter*: Then he gives al into the hand, and commends al unto the care of Christ. For this is a principal Grace and favor, and an especial means of life, without which it cannot be attained.

But this God doth not bestow upon al. For al that God gives to Christ, certainly come to him by Faith: for al such he prayes, they shal be with him in glory. But al do not come to him by beleeving, al shal not be with him in Heaven.

Again, If coming unto Christ be an effect of giving, unto

unto Christ an effect of Election. *I pray for those thou hast given me, becouse they are thine*: Thine they were, and thou gavest them me. Then it follows necessarily, That becaule Elected, therefore they have these as fruits thereof, not becaule they have these, therefore they are Elected.

The Parties for whom this Prayer was made and the description of them we have opened and finished.

The second Particular. *The thing desired.*

We are now to inquire after that which is here requested in their behalf: and it is, *That they might be where Christ is.*

The Lord Jesus is, as I may so say, fond of their presence, and therefore he is not willing to be in Heaven, unless they may be with him: as though Heaven were no Heaven, unless the Saints should take up their abode there. The House would be forlorn, and Heaven desolate, unless the Inhabitants were there, these poor servants of the Lord, to fil up their Rooms and mansions,

In this Second Particular there be Three Points especially observeable.

One which is the Foundation of the rest, is taken, as a thing granted, upon which ground the Prayer is made, To Wit, *The presence of Christ and the glory of which Christ stands possessed*; These are things supposed, only the Question ariseth, why Christ so earnestly desires their injoyment of his presence, since now they had it, conversing with him, and he with them.

What

What preſence therefore doth our Savior intend? or what is the glory here meant? *Anſ.* True, our Savior was now preſent with them, and they with him, and therefore that is not the thing he principally aimes at: but he looks at his own being in Heaven, which was immediately to ſucceed his death; and he ſpeaks of it, as a thing paſt, becauſe of the infallible certainty thereof. As it is the uſual courſe of Scripture, in the like caſe, ſo to expreſs things. Rev. 18. 2. *Babylon is fallen, its fallen.* It was to be undoubtedly, and therefore he ſpeaks of it, as done certainly.

It was impoſſible that any thing ſhould hinder our Savior from coming thither, and therefore he takes it as a thing done. That he is, as though he were certainly there already: *q. d.* I am now going to my death, and grave, and thence to riſe again, and go to Heaven, and I am deſirous they ſhould be there alſo, I am not willing to be without them. And by conſequence, the glory he mentions is the glory of Heaven. For ſhould we look at his *Preſent* condition, it was the time of his *Humiliation* and the very ſeaſon of his greateſt abaſement was growing on, when he was to undertake his ſufferings and *to empty himſelf of his glory.* *Philip.* 2. 7. He is ſaid to make *himſelf of no reputation, and took upon him the forme of a ſervant, humbled himſelf unto the death of the Croſs*; and as his preſent ſtate was the time of his abaſement: So his ASCENSION is called the time of his *Glory*, becauſe that great diſcovery of his glory was reſerved for that ſeaſon, and was then made manifeſt. Joh. 17. 4. *Father glorifie me with thy ſelf, with the glory I had with thee, before the world was.*

The words then being clear, the points are plain and thoſe are Three.

1. *Chriſt is in Heaven, and hath unconceiveable glory*

glory given him of the Father.

2. *Its the earnest desire of the Lord Jesus, that his faithful ones should be in Heaven with him.*

3. *The end of our being there is; to behold the glory given to Christ; look at the glory, and look at it, as given of the Father, whose everlasting good will and love is thereby expressed, and by that communicated to his.*

Its the happiness of Heaven to gaze upon the glory of Christ.

The first Point hath two parts in it.

We shal take them asunder, and so handle the several branches; otherwise we shal not so readily and familiarly and distinctly open the particulars therein, some whereof desire and deserve special consideration and explication, Namely, *What is that glory that Christ hath, and how it is said to be given him?*

To begin then with the first Branch.

The Lord Jesus is gone to Heaven.

This was Shadowed out by his Transfiguration. *Matth.* 17. 2, 3. When *Moses* and *Elias* came down to see this preparative of his departure, to give tidings of it. Of the passage of our Savior the Apostles give in undeniable evidence, as such, wherein they could not be deceived, nor deceive. For it was not done, when they were heedlessly looking about them and so might easily be mistaken: but while they looked stedfastly, wishly, considerately, towards Heaven, even while they were gazing upon our Savior, he was taken up into Heaven. *Act.* 1. 9, 10. And Stephen in the time of his greatest extremity, being the first Martir, who laid down his Blood for his sake, he saw him there arrived. Act. 7. 55. *Being ful of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God,*

God, and Jesus standing at the right hand of God. And Chap. 3. 21. *Whom the Heavens shal contain, until the restitution of al things.* And its made the upshot of the Mistery of godliness. 1 Tim. 3. and last. *Christ manifested in the flesh, preached in the world, received into glory.* And from hence the Saints expect him, *and they shal see him, descending with a mighty shout, with the voice of the Arch-angel, and with the trumpe of God.* 1 *Thess.* 4. 6. The Lord shal come in most glorious and magnificent state, & there shal be dreadful notice given of his approach: yea every Eye shal see him: yea such who have pierced him with their sins.

Reas. 1. Taken from the excellency of his Divine Nature, which must be suited with a place and throne answerable to the dignity and soveraignty thereof. For however it pleased the Lord, out of his infinite love, to step out of the Chair of Estate, to visite this inferior world, to be included in the Womb of a Virgin, and to take his progress into these lowermost parts of the Earth: yet it carried no proportion, in point of honor, that he should take up his abode there, but to return again to the Royal Palace of state. Heaven is my throne, and the Earth is my foot-stool. In reason he may stoop to his foot-stool and tread upon it, but to stay there, and to make it the chief place and habitation, where his heavenly majesty should dwel, It suited not the excellency of his Divine Nature. This is that which the Apostle intimates to be the ground of the difference between the advancement of the posterity of the second *Adam* above the first. The Faithful shal be raised and Translated from Earth to Heaven: whereas, *ad Adam* stood in Paradise, he and his posterity had injoyed an earthly paradise, that is, God there only; and the reason is rendred from the point in hand. 2 Cor. 15. 45. *The first man was a living Soul*; able to beget one like himself, by a natural course of generation. *But the second Adam was a quickning Spirit*, able to

give life to the dead, and ſo raiſe up them from the Grave, and to make them ſpiritual Bodies, which was beyond the power of *Adam*.

Again, *The firſt man is of the Earth, earthy*: His covenant, and his countenance ſuch. *But the ſecond is the Lord from Heaven*. And thence he infers, *As is the heavenly, ſuch are they that are heavenly*: Eſpecially in the main point of reſurrection, whereof now he diſputes. And as in reſurrection, ſo in aſcenſion,

That which firſt belongs to the Lord Jeſus, as the Head of the covenant, that belongs to al through him and only by him.

But our aſcending and ſitting is the prerogative Royal of our Savior, therefore it never did, nor ſhould have belonged to any but through and by him.

Its true our Savior conſiſts of two Natures, *Divine* and *Human*; but becauſe the humanity is the meaner and more inferiour, therefore that muſt follow the Deity, and be where it is: And we alſo, whoſe Nature our Savior took, and whoſe places and perſons he ſuſtained, we muſt follow our Nature, and our Nature the God-Head, that hath his proper place in Heaven: And therefore the Human Nature with that, and all thoſe, who are the members of that Head, muſt be there where the Head is.

And hence our Savior profeſſeth for the comfort of his diſciples, *That he went before to prepare a place for them*. Joh. 14. 4. *In my Fathers Houſe there be many manſions, I go to prepare a place for them*. He as God-man, the Head of the Covenant, goes to Heaven: and he wil bring al his to Heaven: by vertue thereof, he makes way for them thither, Room and entertainment there. Heaven is the Lords: the place of the God-Head: our Nature aſſumed follows that, and we our Nature.

Reaſ. 2. Taken from the *Quality* of his *Office* and the *Manner* of the diſpenſation and execution thereof.

He

He is sent as an Ambassador from the Father, to transact the work of Redemption, *And to bring* Jacob *back again*: And therefore in reason, he must return, and give an account unto God the Father, how the great Affaires of Redemption prosper under his hand. Thus he speaks usually. Joh. 13. 3. *Jesus Knowing*, that is, considering this, That the Father had given all things into his hands, and that he came from God, and was to go to God, he forthwith addresseth himself to make way for his death, wherein the great weight of the work lay. *q. d.* He had received his commission from the Father, and he must give account to the Father again. And upon this he intimates his departure. Joh. 7. 33. *Yet a little while am I with you, and then I go to him that sent me.*

He that is sent of an errand and service, he must return an account of the success, and how things prosper under his hand, and by his indeavor. Els there should be a failing in the faithful discharge of his Office, and that is the reason, the Lord Jesus is so punctual in each particular. *Loe here am I, and the Children that thou hast given me. And of those that thou hast given me, I have not lost one.*

Its also the manner of great commanders, when they go upon great exploits and special service, though they conquer other people, possess the places and countries where they pervail; yet they return into their native and natural Country, there to be honored amongst their own, and to have their greatness *Admired* amongst them, as *Feared* amongst the *Adversaries*. So it was with our Savior, *Eph.* 4. 8. *&c.* His death was his conquering, his resurrection his triumph; by his ascension he returned into his own Countrey and his sitting at the right hand of God the Father is there crowned with the fulness of all glory, that is compatible to the condition of a created Nature.

3. The efficacy of the Priviledg, as that which so much

much concernes the ſpiritual and eternal welfare of al the faithful, requires this of neceſſity to appertain to him, that muſt procure our good.

So our Savior reaſons to quiet the hearts of his diſciples, becauſe of his departure. Joh. 16. 7. *Nevertheleſs, I tell you the truth, it is expedient I ſhould go away, for if I go not away, the comforter wil not come, but if I depart I will ſend him unto you.* They could hardly beleeve it, as that which carried the face and appearance of any propability with it: that our Savior puts out of queſtion; know it of a truth, which upon trial ye wil find to be certain. Ye would conceive at the ſudden puſh, that there could be nothing more inconvenient and croſs to the furtherance of their comfort: But its expedient. Hence thoſe phraſes, *The Spirit was not yet given, becauſe Chriſt was not yet aſcended.* Al the gift of the Spirit was in vertue of that work, and the further perfection of that in Chriſt, the further communication of al from Chriſt. Now our Savior is far above al principalities and powers, beyond the power, nay the oppoſing preſence, nay the leaſt appearance of any hinderance, that may be caſt in the way by Satan, to prejudice or ſtop the work of our Redemption by Chriſt for us, or the work of Redemption from Chriſt in us.

Reſurrection is the only proper cauſe and immediate ſpring of the *Application of ſpiritual good*: and therefore had he not riſen, our Faith had been in vain: for as his death purchaſed right unto al, ſo did his reſurrection make Application of it: for by that he reſcued himſelf, and ſo us his members then in him from the power of darkneſs: that though they purſued, yea crucified Chriſt, could not overcome him, but he roſe again. But when he aſcends, he was then beyond the aſcent of his enemies, yea beyond the ſight, the ſhew, the appearance, of temptation. *Far above.* And ſo when we ſhal be made to aſcend, we ſhal be like to our Savior

Savior, and he freed from the annoyance, the shew, or appearance of evil. Hence observe the Apostle his Connexion; He hath ascended on high, he led Captivity captive. Hell, Sin, and Death, were like a miserable captived company, that now were under the Spear, durst not hush, nor stir: *He then gives Gifts to men.* When Christ was crowned Emperor over al the Enemies, then he sends his royal Gifts, Coronation Mercies abroad.

4. This is for the great Contentment, and Advancement of our Savior, *John*, 14. 28. *If ye loved me, ye would rejoyce, because I said, I go to my Father, for my Father is greater than I.* Any Preferment puts us into Places, which are above our own ordinary. Now there is none greater than Christ, but the Father; therefore to go with him, and be with him, is the highest Advancement.

USE 1. *Of Instruction.*

Therefore they who have made choyce of a Christ, have no cause to be ashamed. If he were a base Christ, ye might have some color to seek another, to make a change: but it's not so. But though he went from the Cross to the Grave, yet he went from thence to Heaven, and there is now in the highest Honor. His suffering was but his entring into Glory, nay, the addition to his Glory: therefore that should not so much discourage, as content, and cause us to bless God for our Portion.

A dead Savior was better to *Joseph* of *Arimathea*, than his life: his reproaches better than the riches of the World to *Moses*.

But now, when he is exalted in Heaven, attended by Angels, received into Glory, advanced to the right hand of his Father; what madness is it now, to think we could once have done better? The Crown of Thorns which our Savior wore, was to be chosen before the Credit of the

the World; what ſhould we judg of the Crown of Glory? The Poverty of Chriſt, is better than the Wealth of the World; the Shame of Chriſt, better than the Honor of the World; the Contempt, and Humiliation of a Chriſt, better than the greateſt Pomp and Advancement that the Earth can attain. How much more ſhould our hearts be comforted, and ſatisfied now, with the Honor, Life, Happineſs, and Heaven, where our Savior now is, upon whom ye have truſted, and depended? How good is your Choyce? How great ſhould be your Content?

USE, 2.

Here is invincible Aſſurance of the final ſafety, and glory of the Saints, out of all thoſe preſſures, with which they ſeem, not only to be aſſaulted, but overwhelmed almoſt beyond ſtrength.

If the Head be above Water, the Body cannot be drowned, though it be under Water. Chriſt is in Heaven, and he wil never leave his Members in Hell, nor Grave. So that a man may boldly, and comfortably conclude: He wil make this ſick, and weak Body, like to his glorious Body; this ſinful Soul, like unto his, in al Holineſs, and happineſs.

As Chriſt of himſelf, thou mayeſt in Chriſt bear up thy ſelf againſt the Gates of Hel. Behold, I was dead, and live for evermore, and have the Keys of Hell and Death. *Rev.* 1. 18. Behold, I was dead in my ſins, ſunk in my diſtreſſes, overborn with diſtempers, and temptations; but I ſhal be for ever comforted, quickened, delivered for evermore.

Nay, ye have the Promiſe and Engagement of our Savior. *Becauſe I live, ye ſhall live*, John, 14. 19. *He is far above all Principalities and Powers*, and we ſhal be as he is. He hath not only promiſed what he wil do; but he is gone on purpoſe to make way for us, to prepare

prepare a place for us, and to bring us thereunto. So he chears the hearts of his Disciples, *John*, 14. 2, 3. He deals truly, and faithfully, and tenderly with us: If it were not so, he would have told us. He is gone on purpose to make room, and to see that al things be ready. And if we know not the way, nor can help our selves in it; he professeth, *he will come again.* When we are doubting, he wil again counsel; when we are in streits and stands, he wil again support us; when we are foiled, and overborn with Temptations, he wil again deliver us, *and receive us to himself*; though cast out of Earth, and Societies of men, he wil receive us to himself, shelter us under his wings, put us into his own bosom, cast up the reckoning that the Apostle doth. *Rom.* 6. 9, 10, 11. *He dieth no more, death hath no more Dominion over him, &c.* Reckon ye also, shal I yield to my Corruptions? No, distempers shal have no more Dominion over me. Yea, grow in upon greater, and more glorious confidence, *Rom.* 5. If justified by his death, how much more shal we be saved by his life? He hath abidden the shock of Satans assaults, the source and power of darkness; and when the Justice of God delivered him into their hand, and they brought him to the death of the Cross; yet he thence delivered himself, and he lives for evermore to save to the uttermost them that come to him.

USE, 3.

Therefore be willing to die, and to go to Christ. The Members long to be with the Head, the Body where the Life is, our Life is in Christ; the Wife where the Husband is. As *Thomas* said, *Let us go, and die with him*: much more, let us die, to raign with him. If Christ be in Heaven, why are we on Earth? Saies *Paul*, *I desire to be dissolved, to be uncloathed, to put off these rags, that I may put on the Robes of Immortality.* We have been too

too long with the world, our sins, &c. let us long to be with him.

USE, 4.

See the Hainousness of their sin, and heavy plague, which appertains to such, as rebel against this Christ now in Glory.

We have done with the first Part of the Point; we are now to enquire the meaning of the other.

V. 7.

That Christ hath unconceivable Glory, given him of the Father.

This is taken for granted, and presupposed, *That they may behold the Glory which thou hast given me*; therefore he hath Glory, and it's given of the Father: And of this now we are to enquire, with Modesty, and Godly fear, as being a search, and inquisition, far exceeding the meanness of such poor Ants as we be, creeping here upon our Molehils, sitting here upon our dunghils, compassed about with the Mud-wals of Mortality, Misery, and Corruption: An enquiry suitable for such as are come to the highest form, the souls of the blessed now ascended, and the glorious Angels, who are before the Lord, and see his Face: They may search into the surpassing excellency of his Glory, which is far removed out of our sight, who sit here upon the Face of the Earth, at so far a distance from thence.

It shal beseem us then to be wise unto Sobriety, not to peep into Gods Secrets: Yet because that which is writ, is writ for our learning, it's not only in our Liberty, but our Duty, and matter of necessity to look after such things, and to learn them with what pains and endeavor we may. We shal then open the Sense of the Words.

1. *What*

1. *What is meant by Glory in the General.*
2. *In what respect it's attributed to Christ, as God, or Man, or both.*
3. *Wherein that peculiar Glory consists, which is thus attributed to him.*
4. *How it's said to be given him of the Father.*

I. *What is meant by Glory, in the General.*

Answ. It commonly, and usually implies three things in Scripture.

1. *The worth and excellency* that is in any thing, whereby it obtains Superiority and Eminency, above other of meaner quality and condition. Thus the Apostle cals the Graces given to us in *Adam*, *Our Glory*, Rom. 3. 23. *We have all sinned, and are deprived of the Glory of God.* 2 Cor. 3. 18. *We are transformed from one degree of Glory, unto another*; that is, of glorious Grace. Thus we cal a man of special, Spiritual Abilities, a glorious Christian, an eminent Christian. So in verse 22. foregoing, *The Glory thou gavest me, I have given to them.* So it is said, Joh. 1. 14. *We beheld the Glory of Christ* (what that is, he ads and explicates) *full of Grace and Truth.*

2. *The Expressions*, or putting forth of such Abilities, in the most eminent, and choice Operations thereof; because in such Actions, the lustre and beauty of all such excellencies shines forth, and discovers it self.

These are termed the Glory of any thing. Thus *Acts*, 22. 11. The shine of the Light that compassed *Paul*, is called, *The Glory of the Light.* The lustre, and majesty which appeared upon *Moses* Face, when he came from the Mount, is called, *The Glory of his Countenance*, 2 Cor. 3. 7. And that beauty of the Light of the Sun, whereby it out-bids the rest of the other Stars, is called, *The Glory of the Sun*, 1 Cor. 15. 41. And when our Savior raised *Lazarus* from the dead, the ex-

preſſion of that power, he cals, *The Glory of God*, John, 11. 40. *Said I not unto thee, if thou would'ſt beleeve, thou ſhould'ſt ſee the Glory of God?* that is, the glorious expreſſion of Gods Power, and it's the beſt and only explication of that place, 2 *Theſ.* 1. 9. *They ſhall be deſtroyed from the glory of his power*; The infinite and utmoſt expreſſion of Gods power ſhal put forth it ſelf in the deſtruction of the ungodly.

3. *The acknowledgment of all theſe Excellencies*, and of al the expreſſions thereof, in al the eminencies that are diſcovered therein. This is *Glory*. And thus we are ſaid to give glory to God or Man, in ſuch acknowledgments which are ſuitable and agreeable in ſome meaſure to the worth of the things. *My Son, give Glory to God.*

The Second Senſe is moſt properly intended in this place. The firſt is not altogether excluded, but in part only conſidered.

II. *In what reſpect is Glory attributed to Chriſt, as God, or Man, or both?*

Anſw. It is given to the Perſon of the Son, both as God and Man, now ſitting at the right hand of God the Father.

1. *As God.*

That Glory which no meer Creature is capable of, that muſt apperrain to him that is more than a Creature, and in that reſpect.

But of this Glory, no meer Creature is capable: For it's ſuch a glorious power which he poſſeſſeth, and which is here underſtood, whereby he ſubdues al things, even death, unto himſelf. *Phil.* 3. laſt.

2. This alſo is evident, by the Queſtion which our Savior Chriſt makes, and the Argument he brings for the evidencing and evincing this Senſe, that indeed he was God as wel as man, and that this Glory of his exaltation,

on, did in that behalf, belong to him, *Matth.* 22. 42, 43. He asked the Phariſees, *What think ye of Chriſt the Meſſias, whoſe Son is he? They ſay unto him, the Son of David*, that is, they looked at him, as meer man: Againſt which he thus reaſons; *How then doth* David *in ſpirit call him Lord? In Spirit*, that is, by the dictate and direction of the Holy Ghoſt, as Mark, 12. 36. *The Lord*, that is, God, *ſaid unto my Lord*, that is, unto my Seed, which is my Lord, *Sit thou on my right hand, until I make thine Enemies thy Footſtool.* Now if his Son, how is he his Lord?

If *Davids* Seed, be *Davids* Lord, then *Davids* Seed is more than meer Man. For if he had been meer Man, the Child is inferior, and ſubject to the Father, is not Lord over the Father; as it's ſaid, He was ſubject to his Parents. But *Davids* Seed, is *Davids* Lord, and therefore more than meer Man. As Chriſt is *Davids* Lord, ſo is he exalted: for it's ſo affirmed, ſo attributed to him; *He ſaid to my Lord, ſit at my right hand.* But as God, he is *Davids* Lord; therefore as God, he is exalted.

3. It's plain alſo by that Prayer, and Expreſſion of our Savior, *John*, 17. 5. *Father, Glorifie me with thy ſelf, with that Glory which I had with thee, before the World was.* Now that muſt needs be the Glory which did appertain unto him, as God: For his Humane Nature was not before the World; and therefore did not, nor could not partake of any Glory. And hence it is undeniable, it muſt be meant of that Glory which he had before the World was, and did in the Phraſe, and according to the meaning of the Scripture, lay aſide, in the daies of his Humiliation, and abaſement in the form of a Servant, and did now aſſume, when he aſcended, and while now he ſits at the right hand of God the Father.

That Glory which he had before the World was, muſt be a Glory belonging to the God-head.

But that which our Savior deſires, and according to

his desire, obtains in his Ascention and Glorification in Heaven, is that which he had before the World, and therefore it doth appertain to his God-head.

2. *As this Glory belongs to him as God; so as Man.*

Because this glorious Power is executed by him, as Man now ascending and sitting in Heaven: So that his Man-hood doth concur, as an Instrument working with his God-head, in the administration of it, *John*, 5.27. *The Father judgeth no man, but hath given all power to the Son, to execute Judgment*, in as much as he is the Son of Man, that is, Because the Humane Nature is assumed into personal Union, and therein he hath satisfied Divine Justice, and so purchased Redemption, and so all the power, as that being the only way, by which this Redemption purchased, comes to be applied to the Saints.

III. *Wherein this Glory consists, which is thus attributed to the Person of our Savior?*

Answ. For the right understanding of this Third Particular, wherein the pith, and life of the Point lies, This is a Rule that must be premised, and carefully carried along with us in our thoughts, as that which will guide through the following Explication, namely, That Glory is here to be attended in the several Branches of it, which the Lord Christ did lay aside by voluntary Dispensation, out of his own free will, and mutual Agreement with God the Father, *Glorifie me with the Glory I had with thee.*

That which was laid aside by him, that may be taken up again, and given to him, by the same Agreement.

And hence all those infinite Excellencies that are in God, the absolute might of Soveraignty over the Creature, is not properly any part of Glory, unto which he was exalted. Because this is a property of the Divine

vine Nature, and ſo doth neceſſarily appertain to every perſon that hath this Nature, as neceſſarily as to be God. This he had of his own, and this could not be given to him, nor laid aſide by him. And this was the firſt ſignification of glory before mentioned. But our Savior by voluntary diſpenſation did lay aſide the right of preſent-taking Dominion, and exercifing Dominion, over every creature in that Nature he did aſſume. And hence Satan and his inſtruments, he in and by them, did not only aſſault our Savior by their outrages and temptations, but by violence of power did out-bid, and over-bear him for the preſent. Thus, as it were with a violent hand, he carried him into the Wilderneſs, and ſet him upon a Pinacle of the Temple: yea not only aſſaulted, but prevailed and had the better for the preſent, brought him to his death, and held him captive in the grave by the ſpace of three daies: Our Savior by agreement with God the Father laying aſide and ceaſing his own right of taking and exerciſed dominion over Devils, and men, and creatures: but giving way hereunto by agreement with God the Father for the while, that the work of our Redemption was to be accompliſhed. Hence are theſe paſſages, *This is your hour and the power of darkneſs.* Luk. 22. 53. *q. d.* This is the time, when ye have allowance to Tirannize, and I will not exerciſe dominion over you (for he could have croſſed and confounded with a word) but ſuffer my ſelf to be foiled for the preſent and held captive by you. This is the power of darkneſs, when I lay aſide the exerciſe and expreſſing of my power. Hence he returned that anſwer. *Knoweſt thou not, that I could but ask my Father, and he would give me more than twelve Legions of Angels, but how then ſhould the Scripture be fulfilled?* That agreement that was tranſacted between me and the Father, and now recorded in Scripture. Math. 26. 53. Hence its ſaid, *Though he was in the form of God*: Had the might and ſoveraignty of God, and

and was equal in that with the Father, had it as his own, without any robbery, or taking that which was not his right; *Yet he emptied himself*: Laid aside the Right either of taking or exercising that power. TOOK *upon himself* The meanness of the Nature and relation of a surety and servant, and under-went really the condition of a servant and surety, and so submitted himself *To the Death of the Cross*, Because it was the lowest service he was to do in the work of our Redemption. Thus our Savior laid aside his glory.

Now the Father gives and he assumes glory to himself,

1. In that he freed him from the former Tyranny and power of darkness, and exalted him, far above al principalities and powers, and what there is named in this or another world. Beyond al Gunshot, not only beyond their power, but their assaults, yea their presence and sight.

2. In that al power and Grace belongs to him in way and right of communication for the good of his, therefore called Head of the Church. And this follows the former. Mark the Coherence; He hath exalted him, and given him to be Head ὑπὲρ πάντα, a Head that hath life and motion in it, To plot and contrive al for defence. *Eph.* 2. 22.

For had not the second person suffered and satisfied, there had never been way nor right to communicate Grace to his, or to improve or set on going the power and providence of God for his. And therefore its his propriety to be Head, not the Father, nor the Spirit. *Hebr.* 10. 20. *Joh.* 5. 26. To have life of himself. And verse, 21. To quicken whom he wil.

3. An immediate dispensation and execution of al power over al creatures, for the bringing home of his Elect. Thus the Father judgeth no man, but hath committed al to him: not that the Father hath not power for the execution of the work: for he that gives it hath it in a principal manner: but he hath committed the

the immediate execution thereof unto Christ. 1 Cor. 11. 3. The Apostle speaks not of the Faithful, but of al. For that is the scope.

These different degrees are to be attended in regard of Subordination, and immediate dispensation:

For, Head Implies { Excellency and power to move all in Subordination to it. / Authority to rule al in subjection.

So its not excellency, but power and authority, not at large, but in Subordination in the next and immediate dispensation.

1. Hence, he crosseth and confoundeth al the power and Policy of al the enemies of his Church, brings to nought the rage of Devils and Malice of Men, and each instrument that is formed. Eph. 4. *Being ascended up on high, he led Captivity Captive.* Nay makes them al serviceable to his Church. 1 *Cor.* 3. 18. All is yours, and you Christs, and Christ Gods. This is the order. Christ is Gods Servant: and all your Servants through Christ.

2. Hence, he restores his Elect from the power of Darkness, and translates them into the liberty of his own, by an invincible and irresistable power, breaks in upon the rebellious heart of a sinner, and brings him home unto himself. No man comes to the Father, but by me. Rev. 1. 18. *I was dead, and I am alive, and live for evermore, and I have the Keyes of Hell and Death.* Joh. 10. 16. *I have other Sheep, that are not of this fold, and those I must bring.* He sends and succeeds al Officers and ordinances.

3. Hence, from this immediate dispensation of al power, he sends his spirit the Comforter into the hearts of his, that he may supply al their wants, furnish them to al their works, and fit them with fulness of power and spirit to each holy performance. Its requisite I go, because If I go not, the Comforter wil not come: but if I go,

I go, I wil send him. The glorification of our Savior makes way for the mission of the Spirit and observe what he adds. Joh. 16. 13, 14. *He shall take of mine, and give it to you.* And what wil he give? All things that the Father hath, and mine, therefore I said, he shal take of mine. They are al Christs, for the immediate dispensation, and its from the vertue of a glorified Savior, that the Spirit takes them, and conveies them.

4. He gives unto his Eternal life. Joh. 17. 2. *Thou hast given me al power over all flesh, that I may give unto them eternal life*; And this as the second person in the former sence. For as meer man, he gives not eternal life.

This is the end and Errand. And when this is done, then he professeth, He hath finished the work, he gave him to do; when he hath gathered and glorified his Saints, he hath done al he hath to do in this world.

2. *His Human Nature is made glorious,*

1. Because it hath the ful source of al the influence of the divine operations and Graces thereunto, as much as any creature is capable of.

2. It hath liberty and authority to set on work or put forth any attribute for the good of the Saints. It knows al the necessities of the Saints, and can have resort, and set on work al the sufficiency of God to yeeld supply. *Math.* 28. 18.

USE, 1.

1. TERROUR *To the wicked, the enemies to, and opposers of the Lord Jesus, and his Kingdom.* See whom ye have despised, he is now advanced to al power, and therefore wil use al his power for your ruin. Upon this ground *Peter* shook the hearts of the Jews. Act. 2. 36. *He now being exalted sheds abroad* &c. *Let the House of Israel know assuredly that this Jesus, whom ye have crucified, God hath raised, and made him Lord and*

and Christ. *Math.* 25. 31. When Christ shal come at the day of Judgment &c. He shal come with power and great glory, thousands before him, and ten thousand thousands ministring to him; *Dan.* 7. 10. *Rev.* 5. 11. And they shal creep into holes and clefts of the rocks, and corners of the Dungeons, and not be able to behold the dreadful looks of Christ. *Rev.* 6. 15. 16. But he shal fetch them thence, dragg them out of their Dungeons, draw them out of their holes. When it shal be said, they have feared, and fled, and hid themselves, bring hither, saies Christ, mine enemies, those who have been enemies to my Grace, Gospel, Children, Glory, bring them hither, and slay them before my Face. And however the Lord Jesus abates much of the dreadful expressions of his direful anger, and almighty power; Now they are terrified, and then quieted. Now in horror, and then calmed, Yet then he shal destroy them from the glory of his power; that is from the expression of al his power, and that unto the utmost, for their ruin, Christ wil do his best.

USE, 2.

DIRECTION. It *leads us by the hand, the right way, whither to go, and shews us the ready means, how to derive quickning power and inlivening vertue.* Do as *Stephen* in his greatest streight, Act. 7. 56. *He looked, and saw Christ standing at the right hand of God.* *Hebr.* 7. 16. He is the Author of endless life, and therefore without end, look this way. Hence do two things.

1. Know that he stands possessed of al right of communication and hath the immediate execution of al efficacious power and dominion over al creatures. *Math.* 28. This is the commission he hath, and in vertue of this, he sends, quickens, succeeds and therefore look at

him, as a glorious Savior. When he ascended, then was the time of his coronation gifts; then he gave gifts. As we say, of men honest and able, when we repaire to them for relief, its replied, Alas, they are out of commission. So if we look at Christs Graces in his humiliation, and in the daies of his suffering, they are out of commission: But when he comes to ascend, he is then in commission, and so carries al before him. Being ascended, he sheds abroad &c. Say, there is no power in me, neither word nor ordinances, but al power, and all things are given to thy ministry, therefore blessed Lord, by thy power subdue our sins, and quicken our Souls.

2. Know, that in vertue of this glory, he is bound to do al for thee, nay hath promised to dispence al unto thee. *Joh.* 14. 19. Because I live, ye shal live also. I am with you. Eph. 2. 4. *He sets us in heavenly places with Christ.*

USE, 3. *Comfort.*

Here is matter of unspeakable and unmatchable comfort to refresh the fainting hearts of the servants of the Lord, which have an interest in this Christ, and are possessed of him, who stands possessed of al that glory, that Heaven and Earth hath, or the God of Heaven and Earth can give.

The Chymists they dream of a Catholicon and Medicine of that excellent confection and composition, and of that soveraign vertue and efficacy, that it wil cure any Disease, recover and remove any distemper. They conceit that which they could never yet compass, nor yet the skil and industry of al men could ever find out. That which they dreamed and desired for the Body. The Lord hath provided for the good, and spiritual refreshing of the Souls of his. Here is a *Cordial*, that wil undoubtedly *Cure thee* of al discomforts; whatever

ever thy temptation, thy condition, thy miſeries are, can be, ſhal be: haſt thou but a ſhare in this Chriſt, to whom the Father hath given this glory in Heaven, It cannot but give thee content: doſt thou but know the value and vertue of the receipt, and doſt underſtand the right way to uſe it, and art careful to take it, for thine everlaſting refreſhing. See the proof of it a little in the particulars following.

Have this glory of Chriſt in thine Eye, and keep the ſavor of it in thy heart, Thou canſt not but have glorious peace in thy conſcience, joy in thy heart, and contentment in thy courſe, as the particulars wil evidence.

This wil.

1. *Cure all thy Fears,*
2. *Supply all thy wants,*
3. *Reſcue thee from the rage of all Enemies,*
4. *Remove the guilt of all thy Sins.*
5. *Strengthen all thy Graces,*
6. *Quicken thee to all Duties,*
7. *Give unto thee Eternal Life.*

1. *Cure thee of all thy Fears,* Unto which we are ſubject all our lives by reaſon of our own infirmities, and the world of evils with which we are compaſſed about, while we live here in this world; conſidering what our ſins deſerve, men and Devils intend, what God in juſtice may inflict, and our conſtant provocations incurr, which are as it were a new mint of Plagues, which we may daily expect. We have felt ſomwhat in our ſelves, heard of more in others, and what's yet behind we know not.

But we know what Devils can do, what our ſins merit, what God in a righteous judgment may execute: So that the fear of what may be, is worſe than that we feel and find for preſent.

Here then is our comfort; Our Savior hath felt the worſt that can be, borne al, and conquered al, drunk the dregs of the Cup, Grapled with the ſting of death,

and the ſtrength of the law; Triumphed over extremities ſo that there was no poſſibility he ſhould be held, or we now hurt by them. There can be no deſtroying evil, there need be no fear.

By the glory of Chriſt, we may glory over al our fears, Terrors and diſmayings of ſpirit. It cannot be, but Chriſt in glory wil overwork al for our good: nothing ſhould work any diſmaying fears in our hearts.

Upon this ground our Savior put theſe Fears to flight, when *John* fel at his feet as dead, in the ſenſe of his own vilenes & the ſight of the dazelling excellencies of the Lord. Rev. 1. 18. He ſaid, *Feare not, I am he that liveth, and was dead, and behold I live for ever.* I live as one that hath conquered, as one that hath triumphed over al Enemies, and have the Keyes of Hell and Death. So to his Diſciples. Joh. 14.27. *Let not thy Heart be troubled,* neither let it be afraid, not diſtracted, nay not ſtirred. Why? ye have heard, I ſaid unto you, I go away, and wil come again. That he goes to his Father, who is greater than he, the greateſt in glory; and with whom he was to poſſeſs the greatneſs of al glory in greateſt excellency: and therefore the hearing of this ſhould quit them of all Fears, quiet them of al diſmayings. He is now gone to take poſſeſſion of the greateſt power that is in Heaven, that no power on Earth, Heaven or Hell, ſhould be able to hurt. And therefore we need not Fear. He hath the greatneſs of power to prevent al evils that are to come; and therefore we ſhould Fear none, that are to come.

2. *Supply all wants,* That thoſe need not diſquiet, nor the heart be carried with anxiety, Care, and Solicitouſneſs, how to provide For our Savior is not only Heir, and hath right unto al theſe as he had in the time of his Humiliation: But is, as an Heir come to years, entred upon his Revenews, is ſeated, ſetled upon the throne of his glory, and ſtands poſſeſſed of the treaſures in Heaven and Earth, and therefore can and wil

ſuit

ſuit with Conveniencies, according to their needs and deſires. It's that which God himſelf profeſſeth, *Pſal.* 2. 8. *Ask of me, and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion.* It's that wherein the Saints rejoyce with joy and thankſgiving, *Rev.* 11. 15. *The Kingdoms of the World, are become the Kingdoms of the Lord, and of his Chriſt, and he ſhall reign for ever and ever:* and verſe 17. *We give thee thanks, &c.* becauſe thou haſt taken to thee, thy great Power, and haſt raigned, *and that thou ſhould'ſt give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, great and ſmal, &c.* verſe 18. Happily the Kingdoms of another World would not content, but ye deſire ſomthing in hand. Behold, the Kingdoms of this World, are the Lord Chriſts; and he hath taken to him that glorious Power that formerly he laid aſide, and now he raigns. And if this wil not ſatiſfie, not only the Kingdoms of the World, but al things in the World, are given to Chriſt, *John*, 13. 3. Yea, the Glory of al Wealth, and Pleaſures, and Contents, when now he is entred into Glory. And he hath given himſelf to thee, and al them alſo. Thou canſt not want ſo much, but he hath more than thou canſt want, and therefore thou canſt not want ſupply.

The Child cares not for Apparrel, if his Father hath Wardropes to cloath him. The Wife troubles not her ſelf for Money to provide, if ſhe have a Husband, whom ſhe knows hath millions of ready Caſh in his Treaſury to enrich her, and relieve her at her asking. So it is with the Saints, who have Chriſt for their everlaſting Father, and Husband.

3. *This alſo will reſcue thee from the rage of all thine Enemies, in the greateſt hazards which may ſurprize thee, and threaten thy total ruine.*

Thou ſayeſt the ſubtilty is deep, the malice outragious, and their power great. But behold, here the Glory given

given to Christ, even al power in Heaven and Earth is given into his hand: He over-works al their vileness, over-powers al their rage; so that they can work but what he hath determined, and wil cause to work to the good of his own. It's the promise of the Father, when he was advanced, at the right hand of his Power, *Psal.* 110. 1, 2. *Sit at my right hand, until I make thine Enemies thy Footstool.* Rev. 19. 7. there we have the marriage of the Lamb mentioned, and his Wife made her self ready. The Saints humbled by Faith, they put on their fine Linnen, the Righteousness of Christ. No sooner is the Bride married, but War is raised; Kings, and Captains, and mighty Men, come into the Field; their out-rage, hellish and fiery. But her Husband, whose name is written on his Thigh, King of Kings, and Lord of Lords, appears in her quarrel. No sooner the Combate is entered, but the Conquest is gotten, the Bride rescued, and the Enemies totally ruinated; and the Lord invites all to feast themselves with the slaughter; *To eat the Flesh of Kings, Captains, Horses, Men, free and bond, great and small,* verse 18. Yea, it's the provision Christ makes, *Touch not mine anointed*: Nay, the portion of the Saints which the Lord Christ hath laid out from Heaven, and the Conquest he hath made, *John*, 16. last, *Be of good comfort, I have overcome the World.* Isa. 54. 17. *No Weapon against thee shall prosper.* This is the Heritage of Gods Servants.

4. *This will remove the guilt of all thy Sins, which seems to over-whelm, and under which thou goest up and down, as a condemned man, and sinkest in the dayly apprehensions of Wrath, and expectation when thou shalt be arraigned, and condemned by the righteous Sentence of Gods revenging Justice.* Satan accuseth, Conscience gives in witness against thee, and the Justice of God passeth Sentence. Look up to this Glory that Christ stands possessed of now in Heaven, and al these Accusations,

Accuſations, will vaniſh immediately, nor wil once appear to plead againſt a beleeving ſinner. Upon this ground, *Paul* flings out the Gantlet againſt al Adverſaries, and there is not an Action that can paſs, nay, not ſo much as a motion made againſt him, that can find audience in Court, *Rom.* 8. 33, 34. *Who ſhall lay any thing to the Charge of Gods Choſen? it's God that juſtifies, nay, it's Chriſt that hath died, nay, rather riſen again, nay, ſits at the right hand of God.* Juſtice cannot condemn, Chriſt hath ſatisfied, and is freed, and now is at Gods right hand, and is at the better hand with Juſtice, triumphs there; Devils cannot cavil, they are ſilenced; Conſcience accuſe, that is anſwered; nay, thoſe dayly failings which might ſeem to interrupt the Terms of Agreement betwixt God and the Soul, and make new Controverſies: Theſe are taken up, and intercepted by the Lord Jeſus. Nay, the main Pith of this Glory was, as ye have read before, *That the immediate execution of Gods whol Counſel towards the Sons of Men, is by his means, comes through his hands.* And if there be any thing againſt his Members, his Spouſe, he wil be ſure to ſtop that proceeding. So *Paul* diſputes, *Rom.* 5. 9. *If reconciled by his Death, how much more ſhall we be ſaved by his Life?*

5. *By this all Graces ſhall be ſtrengthened, and made glorious*; anſwerable, and in ſome meaſure proportionable to the Glory that Chriſt hath poſſeſſed. The Father gives glorious Power and Grace to him, and he diſpenſeth glorious Grace and Power to us. This is the ground of the Inference; *The Spirit was not ſent becauſe Chriſt was not aſcended.* That the larger meaſure of the Spirit, in the more ſpiritual and efficacious operations thereof, was not yet given, becauſe he was not yet in the Throne of Glory, and inveſted with the fulneſs of that power, which then he ſhould re-aſſume, and challenge to himſelf. And this *Peter* renders to be the reaſon of thoſe extraordinary Gifts that were given, and admirable

admirable Works that were done by the Apoſtles. When al the People wondered, and ſtood amazed, to hear each man ſpeak in his own language, the magnificent things of God; the holy Apoſtle *Peter* carries them hither, as to the firſt root and riſe of al thoſe miraculous Diſpenſations, *Acts*, 2. 34, 36. *That Chriſt whom ye have crucified, God hath raiſed, and made him both Lord and Chriſt*; and having received the Promiſe of the Spirit, having as man received the Spirit without meaſure, as much as Nature was capable of: and as God, poſſeſſed and recovered the ſame Glory, which he had with the Father, before al Worlds; *He now ſheds abroad this, which ye now ſee and hear.* Great Princes reſerve the greateſt Gifts, and Entertainment, unto the dates of greateſt Solemnity, as Coronation, or Conqueſt. The day of Chriſts Aſcention, and ſitting, and ſo poſſeſſion of Glory, is the day of his Coronation and Conqueſt, returns into his own Country, and there triumphs, and then gives Gifts, enlargeth himſelf in the Graces of his Spirit, *Eph.* 1. 20, 22, 23. when Chriſt was ſet in Heavenly places, and advanced to his Glory, *It was that he might be Head of his Church, and might fill all in all.* By this he comes to be Head, and hath all Graces: By this he comes to communicate himſelf, not in ſparing manner, but fully, and freely, he fils all in all.

6. *By this thou mayeſt be enlarged in all Services*; not only receive more Graces, but exerciſe what thou haſt received in a more active, and excellent manner, than ever otherwiſe thou ſhould'ſt, or could'ſt have attained unto. The Glory of our Savior over-ſhadowing thee, wil make thee pray glorioufly, lead a glorious life, and perform glorious Duties. Thus our Savior diſputes, *John*, 14. 22. *Verily, verily, I ſay unto you, he that beleeveth in me, ſhall do the Works that I do*, that is, in regard of the Doctrine he then delivered, or Works he then wrought: *Nay, greater works than theſe, ſhall he do*;

do; Why? Becauſe, *I go to my Father.* He goes to poſſeſs al Glory, in al the fulneſs of the Execution of al power and diſpenſation thereof. And therefore having more, diſpenſeth more vertually, by the power of his ſitting at the right hand of God, than he did when he was bodily preſent in the daies of his Humiliation. *Peter* by the vertue of his death, and that glorious power which Chriſt poſſeſſed in Heaven, he converted at once, three thouſand, which our Savior never did while he preached. Chriſt healed the Sick, and cured Diſeaſes of ſuch as came to him; but *Peter*, ſuch as he ſent his Hand-kerchief unto. Nay, our Savior ads, *Whatever ye aſkin my Name*, in the Name of Chriſt now in Glory, as he is gone to his Father: If ye ask any thing never ſo miraculous, hard, improbable, impoſſible to Fleſh and Blood, he wil bring it about. And upon this Tenure it is, that promiſe is made to the Church of *Thyatira*, *That ſhe ſhall rule the Nations with a rod of Iron*, Rev. 2. 26, 27. A poor handful of People, the mighty, and invincible power of a multitude of Nations: See the Reaſon, it is, *As I have received from my Father.* This power of this glorious Diſpenſation, is ſuch as he hath received in a more ful, and eminent manner, he wil ſo alſo communicate it. And therefore our Savior profeſſeth, it is expedient that he ſhould go away; for if he go not, he wil not ſend the Comforter; but if he do, he wil ſend him, and then he ſhal lead you into all truth, *John*, 16. 7. 13. The laſt reſolution reſts there; Al is Chriſts that the Father hath, and he ſhal take of Chriſts, and give to them.

7. *By this thou maieſt be ſure thou canſt not miſs of Eternal Life.* This was the end why Chriſt receives, God the Father gives this Glory, that he may give it unto the Faithful, *John*, 17. *Thou haſt given me power over all Creatures, that I may give unto them Eternal Life*: Chriſt cannot miſs of his End, nor thou of Glory. And if al power can bring to Eternal Life, thou

canst not but enjoy it. Christ must fail of his intent, if thou fail of thy happiness: and therefore you shal find our Savior so solicitous to settle the hearts of his Disciples in this, and himself so unwearable to accomplish it, John, 14. 2, 3. *Let not your hearts be troubled, &c.* They were, and al the Saints find a hard shock here, they are troubled what wil become of them at last, and how shal they once arrive at the Haven, the storms so strong, the waves so fierce, oppositions from without so great, corruptions from within so out-ragious? Why our Savior saies, *Be not troubled, I go to prepare a place.* True, there be Mansions enough; but how hard to come at them? He answers, I wil come and bring you to my self.

USE, 4. *Of Instruction.*

If God give Glory to Christ, how unreasonable is it for us sinful wretches, to deny our Savior his own, his due? If the Father give it, we should be ready, and careful ever to acknowledg it. We do not the work of Angels, but the work of God himself. And this is the Scope of the Father in al his Counsel, and therefore it should be ours. He turns the Trade this way; *The Father judgeth no man, but hath committed all judgment to the Son, that all men might honor the Son, as they honor the Father,* John, 5. 22, 23. As great Princes, when they wil advance any Person, whom they purpose to make a Favorite, they so contrive that all business must come through his hand, that al may eye him, honor him, and have dependance upon him. So it is with the Father: Christ is his Favorite, he hath so ordered it, that al must come through his hand, al from the Father by him, al through him returned to the Father. So the Father professeth, *Phil.* 2. 10, 11. *He hath given him a Name above all Names, that at his Name, all might bow.* As therefore the Father determined,

mined, so we resolve: *I have both glorified him, and will glorifie him*, John, 11. 28.

There were Three things, as ye have read before, in the words.

1 The Parties for whom Christ praies: such as the Father had given him.

2 What he praies for: That they might be where he is.

3 The end of this their being with Christ: That they might see the Glory which the Father had given him.

Before we could come at the Second of these, there was one Point, which was supposed, and taken for granted, which makes way for all those that follow: namely, That Christ was in Heaven, and did enjoy the fulness of Glory there, given him of the Father, and of both these, that is, both the Parts of the Point (1. That Christ is in Heaven. 2. That he is possessed of the fulness of Glory, by gift from the Father, at his right hand, both as Second Person, and as Mediator, God and Man, Redeemer of the World) we have fully written.

And before we can proceed to the Second Thing, which was formerly propounded, and wherein the pith of the Prayer of our Savior appears, containing the main thing petitioned, we shal be enforced to take in the last clause of the Verse, as being nothing else, but an amplification of the former Doctrine, and laies out unto us, the cause and reason whence it comes, that the Father gave, and Christ received this so great Glory.

The first Original, from whence this, so great and unconceivable Glory proceeds, *It is, from the Love of the Father, towards our Savior, his blessed Son.* And that Love is not of yesterday, nor of late, or in this last Age of the World occasioned; but it issues out of *his antient and everlasting Love*, wherewith he imbraced

the Lord Jesus, *before the World was*; and that not only finished and brought to perfection, but before the first corner stone, before the Foundation thereof was laid.

I wil not give way to any curious Speculation; but I beleeve it's true, and I suppose it's suitable to the meaning of the words, That the Father laid the Foundation of the Love of his Son in his own heart and thoughts, in order of Nature, before in his everlasting purpose he laid out in his contrivement, the first Pillars and Principles, upon which the World was founded. He understands himself directly, al other, *Quatenus sui imaginem gerunt*. So Wisdom seems to speak, *Prov.* 8. 22. *He possessed me in the beginning of his way, before his Works of old.* The first beginning of Gods way, is to understand himself.

But we shal content our selves with that which is taken up with the currant, and common consent of al. And then we have two Points.

1. The Father loved his Son from everlasting, before the Foundation of the World: And this we handled formerly in the foregoing verse, 23.
2. That which is of fresh Consideration, unto which we shal speak a few words very briefly, is, the force of Argument, or Reason here laid forth, viz. *The everlasting love wherewith the Father embraced his Son, is the first cause why he gave him everlasting Glory.*

The Eternal Glory of Christ, is a Gift of the Eternal Love of the Father.

It grows out of this root, it issues firstly out of this Fountain. Hither our Saviors thoughts arise, and here he rests. This is the Crown of Glory, and the Diadem in the Crown; and the lustre and shine of that is, *The Love of the Father.* To this our Savior ascends, and in

in this he ſatisfies himſelf, and he would lead al his, as afterwards we ſhal ſee. Had not the Father given him glory out of his love, glory it ſelf would never have given our Savior content. Nay Heaven and glory it ſelf had not been worth the loving nor having, unleſs the love of God were in them. That is the quinteſſence of al.

We ſhal open ſhortly two things.

1. *What we muſt underſtand this love to be.*
2. *How this love is the cauſe of this glory.*

1. For the right diſcovery and diſcerning of this love, that we may come as neer the mind of our Savior and the meaning of the text, as we may, we ſhal with warines, in ſome doubtful Seas, ſound and caſt ſeveral paſſages, that we may find, where the Channel lies.

1. It cannot then be taken for the ſpiritual and ſpecial fruits and effects of Gods love, which the Lord diſpenſeth to his, according to the good pleaſure of his wil, of which the Apoſtle ſpeaks. Rom. 5. 5. *The love of God is ſhed abroad in our Hearts.* This rather looks at the fountain, than thoſe ſtreames, for which *Jude* Prayes, *Grace, Peace, and Love be multiplied. Jude.* 2. For this love is from eternity! ſo are not thoſe fruits and expreſſions: becauſe they are put forth in time.

Beſide, the glory of our Savior is one of thoſe fruits which are here ſaid to iſſue from that love. And I ſuppoſe it doth vertually and ſummarily include thoſe ſpiritual expreſſions, which makes way for it.

2. Sometime, the love of God is put by a Figurative ſpeech for Election, as that, in Rom. 9. 13. *Jacob have I Loved,* that is, Elected, or ſet apart, to be the ſubject of the expreſſions of his love.

And this alſo ſeems not to fit the place in hand, For it goes ſomwhat againſt the grain of the phraſe. The love in the former and following words, in the verſe before and after, leads us to another apprehenſion,

sion, and looks another way.

Beside, the aim of our Savior, and his expression would perswade one to think, that he eyes something in the Father, which in a peculiar manner relates to him. Not that which equally and indifferently belongs to the Holy Spirit and himself also, as that purpose of Election doth.

Nor yet is this meaning so fully suitable to the sense of the place and force of the Argument. For glory was given and doth appertain to our Savior, not as man alone, but as the Second person in the glorious Trinity as we opened, and gave in undeniable evidence thereof in the former Doctrine. As our Savior was the subject of this glory, which was given, so is he the subject of that love, which gives it.

But that Election, properly so termed, should be attributed to Christ, as the second person, I do not remember that any Scripture evidenceth. Therefore in the.

Third and last place, I do conceive, that this love is attributed to the Father, in a personal regard, and for the manner of it, it doth in a proper and peculiar sort, appertain to him, and Issues from that inward and intimate relation, that is betwixt the Father and the Son. The Father gives all to the Son, as Son. The Son returnes all to the Father, as Father. Not a Father, because God, but because he hath a Son. Not Son. Because God. But because he hath a Father. And hence it is, they are said to have an In-being each in other. *Believest thou, that the Father is in me, and I in the Father?* Joh. 14. 8, 9. *Thou in me, and I in thee, that they may be one, as we are one.* And for that reason it is, the Father is said, To dwel in Christ, the second person. Joh. 14. 10. And that cannot in any propriety of speech be said of the Essence, because that the person dwels not in the Essence. For relations make no impression in the subject.

Hence

Hence it is, the Lord Jesus becomes the object of his Fathers love: his heart wholly affects, his thoughts are wholly set upon him, taken up with him. An infinite and eternal Favorite of an infinite and eternal Father. Called, the expreſs Character of his Fathers perſon. *Hebr.* 1. 3. No ſuch likeneſs. No ſuch Love. So that he cannot once look off from him, enamoured with him, and with an infinite fulneſs of Soul-pleaſing ſatisfaction, takes contentment in him. Hence our Savior profeſſeth, Prov. 8. 30. *I was dayly his Delight.* The Original word שעשועים a compound of שעה *intueri* שעשע *retinere*, to eye, *blande applicare ſe alteri, ut inclusum retineamus in ſolidum.* So to Eye and pleaſingly to apply our ſelves to another, as to hold & keep that other with us for ever.

So the Father doth gaze upon the infinite beauty of his own image in his Son, beſtows his affection wholly upon him, and holds him to himſelf for ever.

The Father and the Son being ſubſiſtences of the ſame Eſſence, they are one with another, in regard of the Eſſence, unto which they be adjoined, and one in another in regard of the perſonal relation that is between them: they are the delight one of another, and glorifie each other continually. The iſſue then is, In that the Father eyes, affects, delights in his Son, as the brightneſs of his Glory, the expreſs image of his perſon, as his only begotten, bearing his ſimilitude and likeneſs, in an unconceivable and unmatchable reſemblance: This love in this manner, is proper to the Father, the fountain and firſt cauſe of that glory the Lord Jeſus had with the Father, before the world was, and the firſt cauſe whence that glory comes to be reſtored, after he had emptied himſelf of his glory, and ſuffered the ſhameful death of the Croſs. Father glorifie me with thy ſelf, with the ſame glory that I had with thee, before the world was. And hence it is, our Savior is ſaid to be in the boſom, and to come from his boſom.

He

He lay in the bosom of his love, and from thence was sent to reveal those bosom secrets of the riches of his free love and Grace, which Els had never seen Sun.

This is the love wherewith the Father loved the Son, before the world: and this love is the cause, why he gave him that glory. And that appears by a double Reason.

REAS. 1.

Love laies out it self for the behoof and benefit of the thing beloved, as much as may be, for the furtherance of the good of it to the utmost of that perfection its able to contrive, and the other able to receive; laies not in wishes, but is active and working, not desires only in a kind of complementing formality, but really procures, what may be most useful for the advancement of the thing beloved. *Let us not love in word and Tongue only*, 1 Joh. 3. 18. *But in Deed.*

The love of the Father being of greatest excellency, even of unconceivable vertue & efficacy, & our Savior being of unmatchable likeness to draw out the love of the Father, and incomparable worth to deserve it, it could not be, but so great love should give the greatest good to one of greatest desert: and therefore must give him that incomprehensible glory, which might be the amazement of the hearts of men and Angels, through all eternity.

Behold here is the incomprehensible glory of the ever blessed Son, given out of the unconceivable love of the Father of glory. Hence the Evangelist, Joh. 3. 35. *The Father loveth the Son, and hath given all things into his hand.* In love there is no lack; and is bountiful, and studies the advancement of the thing beloved: So *Jonathan* to *David*: *I know thou shalt be King in* Israel, *and I shal be second to thee.* He loved him as his own Soul, and could have given that to him, and therefore did not grudg him the Kingdom.

And

And however it cannot ſtand with the glory of the Father, that his Son ſhould be above him, yet he provides for eminency of honor anſwerable to his excellency. He hath ſo provided, carried al things by the counſel of his own wil, and courſe of his providence, to bring in al praiſe to this Chriſt. He hath given power to him, even power to have life, and to quicken whom he wil, and to judg al. Joh. 5. 20. to 23. That al might honor the Son, as they honor the Father.

2. Love is of a cementing Nature, deſires union and neerneſs with the thing beloved, is not pleaſed nor ſatiſfied but with the preſence of that, which it doth affect: ſeeks the fellowſhip, ſociety, and company of that in a ſpecial manner. Its the guiſe of the Spouſe that is ſick of Love, when ſhe went to ſeek her Savior. *Cant.* 3. *I found him, whom my Soul loved, I held him, and would not let him go.* So *Ruth* to *Naomi*, when ſhe perſwaded her to depart, and go into her own Countrey, *Intreat me not to leave thee, where thou goeſt, I wil go, where thou liveſt, I wil live, and where thou dieſt, there wil I be Buried.* *Ruth.* 1. 16, 17.

Now the love of the Father, being of infinite purity and perfection, muſt needs have like proportionable operation: and therefore muſt not only affect the preſence of his Son, but muſt provide for the injoyment of it, in the neereſt and fulleſt communication of himſelf, that may be: and hence, as he came out of his boſom, and left his glory: ſo alſo he muſt bring him unto glory, that he may again lie in the boſom of his love. This our Savior intimates. *Joh.* 13. 3. Knowing that the Father gave al things into his hand, and that he came from God, and went to God: he came from the Father for the accompliſhment of the great Work of Redemption, and he furniſhed him with the ſupply of al power, and al proviſion, al things in Heaven and Earth, to attend him, until he come again to him; and when he is come into Heaven: as he put the greateſt glory upon

him, so he advanceth him to the neereſt familiarity with himself. *By his right hand he hath exalted him.* Act. 2. 33. And ſet him at his right hand. Verſe, 34. That he might make him ful of joy with his countenance, that the Eye & ſmiling countenance of the Father might ever be upon him, and fulneſs of the perfection of joy in him for ever.

If glory carry with it the greateſt perfection that can attend our Savior, and neereſt union unto the Father, then the love of the Father wil provide it. But glory includes both greateſt perfection in regard of Chriſt, and neereſt union unto the Father. Therefore the love of the Father wil provide for it.

USE, 1. *Trial.*

We may hereby try what metral our love is made of, whether it come from the God of Love, carry his likeneſs and ſuperſcription, that we may be ſure, that he will own it at the great day, and we both now and then may find the undoubted comfort of it unto our Souls. we ſhal know the nature of it, by the efficacy and work of it. As it is in prime, cordial quinteſſences, if they be made of lively ingredients, they do not only warm the Mouth and heat the Stomach a little, but they ſearch into al the Veins, clear al the paſſages, Purg al the Humors, and cleanſe the Blood, that the Body is recovered to a lively and healthful conſtitution: But if it warm a little overly, and work no further, we conclude it, Its not the right, it hath not the right work. So with thy love, if it be like the love of God, it wil have the like work; It aimes ever at the glorious good of the thing or perſon beloved; ſtaies not in theſe lower and inferior things, but in and by theſe, looks at thoſe which be higher, and of a more heavenly excellency.

Take then a Survey of the ſeveral operations of thy love according to the ſeveral occaſions, with which it meets,

meets, and therein its exercised. What doth it work in the family, where thou liveſt, in the place, and amongſt thy neighbours with whom thou dwelleſt, with thy Brethren who are linked to thee, and thou to them in the fellowſhip of the Faith? Nay what doth it do for thine own Soul? if there be any power and efficacy it will then appear.

In thy family thou caſteſt up and down how to compaſs the things of this life, and art marvailous buſie to contrive al earthly conveniences to thine own content. Thou ſeekeſt what to Eat, to Drink, what to put on, and obtaineſt what thou ſeekeſt, and thy love looks no further. Surely its worldly love, and that in the loweſt degree. Thou wilt do as much for the beaſts of the field, and Heards of Cattel, as for thy ſervants, Children, family. Thou dealeſt courteouſly with thoſe, who ſhew Kindneſs to thy ſelf, yieldeſt repect to mens places, honoreſt their perſons, carrieſt thy ſelf honeſtly and inoffenſively towards al. This love is no great excellency, do not the Publicans and ſinners the ſame?

Nay, it may be, thou doſt incourage men in a good courſe and ſtrengtheneſt their hearts and hands in the profeſſion of the Gospel: laboureſt for ſome knowledg of the truth, and abilities to holy ſervices, that thou maieſt carry out thy profeſſion with applauſe and approbation of ſuch, with whom thou doſt converſe. Lookeſt after ability to pleaſe eares, rather than for humility and abaſedneſs of heart to pleaſe God, and here thou art at thy furtheſt, deſireſt to be no other, and do no more. And its the Pitch thou would'ſt have others to aim at. *This is but the love of Formaliſts and moraliſts.* Thou never haſt the love of God ſhed abroad in thy heart, nor yet the true love for the good of thine own Soul to this day. If thy love had been from God it would not have ceaſed until it had brought thee and others unto Heaven, and glory, and God. Not that it is in our power to do this, but its certain, if the

Love of God be in us, it wil make us look at this, and be easeless to endeavor after this. So *Paul travels till Christ be formed:* not til they had got a form of Godliness, until Morality, or Civility was formed in them; but Christ, glorious Grace, Power, Peace. This is God-like, Christ-like Love.

2. TRYAL.

Whether our Love to the Lord Christ, be God-like Love, it's then certain God wil own it, Christ accept it, and we may find comfort in it. If it bear the Image of the Love of the Father, it wil imitate. God loved the Son, and gave al things to the Son: Do likewise, give thy self, yield and resign thy soul, and al things unto Christ: Thy Mind, let him teach thee; Heart, let him rule thee; Affections, let him order thee, *Rom.* 12. 1. 1 *Cor.* 6. last. *He out of his Love exalted him far above all Principalities and Powers, and whatever is named.* Do thou set up the Lord in thy Soul, far above al profits, pleasures, thy dearest lusts, thy darling delights, al powers, and principalities, the principality of thine own wil; mights and dominions, mighty and domineering distempers; above every name, the name of thine own Parts and Gifts, the name of thy Glory and Credit, and that which is named in another World, even thy safety and Salvation.

He gave him Glory, made him Lord and King. *Acts*, 2. 36. Do thou likewise. Let him Lord it over thy Lusts, thy Pride, thy haughty, and high thoughts, and bring every thing into obedience. *Rev.* 4. 10. Cast down the Crown of al thy Excellencies, whatever is most honored, admired, loved, lay it at his foot. Honor him with al thy substance. As he in the Gospel, if he need, let it go.

USE 2.

USE, 2. *For* COMFORT *to the Saints, who are beloved of the Father through Christ.*

Where he loves, his love wil work alike. He is not the weaker for the working, nor hath the leſs for his giving. He loveth thee as Chriſt, therefore he wil glorifie thee, as he hath done to him. Get Love, and gain al; Love carries al with it. If he love thee, if dead, he wil quicken; if weak, he wil ſtrengthen; if damned, he wil ſave; though ſtubborn, he wil draw thee: With an everlaſting Love, I have loved thee; and therefore I have drawn thee.

USE, 3. *Of Direction.*

How we may gain the Gift of Glory from the hand of God. 1. *Set his Love on work*, and that wil ſet his Grace, Power, and Spirit on work, to be enlarged in al the glorious operations thereof. Go, go to this, 2 *Theſ.* 3, 5. *The Lord direct your hearts into the Love of God.* This wil give God no reſt: This made him ſend his Son, and ſet his Counſel on work, to contrive al for thy good. By this thou maieſt plead, and wilt certainly prevail, *John*, 16. *I will not ſay, I wil ask the Father, for the Father himſelf loveth you*, q. d. though I ſhal ſpeak a good word, yet there is that which wil do it, and that it may be more effectually. That Love ſent me, ſet me on work, therefore I need not ſet that on work. As *David* to *Jonathan*, 1 Sam. 20. 8. *Thou ſhalt deal kindly, for thou haſt brought thy Servant into Covenant with God.* When *Boaz* his heart was towards *Ruth*, *Naomi* tels her, *Ruth*, 3. laſt, *He will never reſt, until he hath done the thing.*

2. Keep we our ſelves in this Love, *John* 15. 10. *If we keep his Commandements, we ſhal abide in his Love.* *John* 14. 21, 23. *Jude* 20.

And

And thus we have done with this last Clause, which we said we were inforced to take into consideration, before we would come to the main Point wherein the pith of our Saviors Prayer appears, which was the Second Particular observed in the Verse, and are now to enquire into it.

The 2d Partic. *The thing which our Savior praies here so earnestly for: That they might be where he is.*

And thence we have this Point; namely,

Doct. *Our Savior doth affectionately desire to have the presence of the Faithful in Heaven with himself.*

I say, he affectionately desires, and that appears in his expression, I WILL: Which implies Three Things in this place, as thus used.

1. That it is a thing which suits the heart of the Lord Christ, and which he chuseth, as a thing, that is wel pleasing to him. This is as he would have it.

2. That he presents the efficacy of his Merits, and Obedience before God the Father; and by vertue of the Covenant and Agreement betwixt him and the Father transacted, touching his Elect and Chosen, whole Redemption, and Recovery, he hath undertaken: and he challengeth, and claimeth at the hands of the Father, the enjoyment of Heaven, and Happiness, which he hath purchased for his Servants the Faithful, and his enjoyment of them, and their presence.

3. He earnestly requests, and praies unto the Father for the accomplishment, and performance of this.

The

The first and last of these Particulars, ye have fully declared by the same word, as used upon the like occasion. When our Savior was to enter into his Agony in the Garden, a little before he was betrayed, he prayed more earnestly, saies the Text; *If it be possible, let this Cup pass*; and in the close, ends and issues all with this subjection, *Not as I will, but as thou wilt*, Matth. 26. 39. that is, according to the Rules of Nature, and Reason, I would chuse, and do desire mine own preservation, as man: yet as Mediator, having undertaken the Redemption of mine, I submit my Wil and Prayers to thy good pleasure, and purpose. And for the Second Particular, it's thus also plain: Because his Prayer is one part of his Priestly Office, and of that Intercession, which he makes for his redeemed ones: and that appears amongst other things, in this; As he purchased, so in a righteous way he may obtain, the performance of al that good from the Father in the behalf of his; That they may be with them, and happy in them for ever, *Isa.* 53. 11. He shal see the travel of his Soul, he shal see the fruit of his dying and praying, the bringing of his unto God the Father into Heaven, and their blessedness there. And this our Savior doth not as man only, but as *God-man, the Mediator of his Elect*, as he voluntarily submitted to the place of a Surety, and became a Servant for our sakes, and so less than the Father, *John* 14. 30. *The Father is greater than I.* Look as his Complaint, so his Prayer, may be conceived, as issuing and proceeding from the same ground. But when he complains, *My God, my God, why hast thou forsaken me?* he was not forsaken of God, by the withdrawing of the sence and sweetness of his Favor, as man only, but as Surety; therefore as Mediator, and therefore so he prayed, and so was heard then, and now also heard and accepted of God the Father.

And this affectionate desire of our Savior, appears in this; That as he cannot take content in Heaven, unless he

he have his Faithful with him: So he wil not rest in Heaven, but wil come again to fetch them to him. *John* 14. 3. *I will come again, and take you to my self.* He hath betrothed his Bride and Spouse here, and he wil come (as sometimes Princes and States come from their own Places and Kingdoms) with the great retinue of his Courtiers, and attendance of glorious Angels, thousands shal go before him, and thousand thousands administring to him, at the Solemnization of the day of Marriage; and he shal say, as in *Psal.* 50. *Gather my Saints to me*, those that have made a Covenant with me by Sacrifice. We shal al be taken up with him into the Clouds, and he shal carry his Bride with Triumph into his own Country and Kingdom, into Heaven, and there we shal be ever with him.

REASON.

1. Hereby the Scope and End of the great Work of Restitution of lost man, is in part, and in an especial part thereof attained. This is the end of the Death and offering of our Savior, *Heb*, 9. 7, 8. But into the Second, went the High-Priest alone, once every Yeer, not without Blood; the Holy Ghost thus signifying, That the way into the Holy of Holies, (that is, into Heaven) was not yet made manifest, while the first Tabernacle was standing: but verse 11. *Christ being come an High Priest of good things to come, not by the blood of Goats, but by his own Blood, he entred once into the Holy Place* (that is, Heaven) *having obtained eternal Redemption for us.* So that we have boldness to enter into the Holiest of the Blood of Jesus, by a new, and living way, which he hath consecrated for us through the Vail, that is, his Flesh. This is the Scope of his Resurrection and Ascention, *John* 14. 3. *In my Fathers House, there be many Mansions, I go to prepare a place for you*, that is, He ascended into Heaven, that by

by vertue of his Aſcention, we alſo might ariſe, and aſcend, and ſit in Heavenly places with him. For Aſcention doth firſtly appertain to our Savior; and from him, as our Head, it is communicated to us, as his Members. Had not the Second *Adam* aſcended, for ought I can ſee, no Son of *Adam* had ever come into Heaven.

When the laſt Enemy, which is Death, is vanquiſhed, and that he hath brought al the Elect home, and preſented them to God the Father; *Here am I, and the Children that thou haſt given me; then he ſhall deliver up the Kingdom to God, even the Father.* The Rule and Government of our Savior, in al theſe outward Diſpenſations, ſhal be at an end. The end and ſcope of the Death, and Obedience, Aſcention, and Redemption wrought out by Chriſt, that he muſt affectionately deſire. But this is ſo. Therefore,

2. By this means, the perfection of his Body myſtical, and himſelf as myſtical Chriſt, is accompliſhed; without this, ſomthing would be wanting, to make up the fulneſs thereof. *Eph.* 1. laſt, It's ſaid of the Church (and is true of each Member for their meaſure) *It is the fulneſs of him, who filleth all in all:* the hearts of al his Saints, with al ſaving Graces. If at the laſt day of that great aſſembling of the firſt-born, there ſhould be but the pooreſt Saint wanting, and out of the way, the myſtical Body of Chriſt, would ſo far want it's fulneſs: if a finger, or a joynt be lacking, the Body would lack ſomthing of its ful integrity. And therefore *Eph.* 4. 13. God never leaves ſending Officers, they never leave gathering, and perfecting the Body of Chriſt, until we all arrive and meet at the unity of Faith, and the acknowledgment of the Son of God. The Head and Members ſhould in reaſon be preſent one with another. The Husband and Wife in comlineſs, ſhould co-habit in the ſame place, and dwel together. Chriſt is the Head, his Faithful his Members: Chriſt the Husband is gone into his own, out of a far Countrey; and therefore he cannot but

affectionately desire the coming of his Bride unto him. Nay, rather than fail, as we heard, he wil come down from Heaven, and fetch her. *John* 14. *I will take you to my self, that where I am, ye may be also.*

3. The compleat happiness of the Saints, can only by this means be fully procured.

The Lord redeems, not only from guilt, and punishment, and power of our sins and miseries, but even from the presence of them. And we cannot be wholly freed from the presence of the evil of the world, before we be taken out of the World. And therefore as the Lord hath advanced our Savior far above Principalities and Powers, beyond the gun-shot of Satans temptations, and the evils of this vale of Tears: So the Lord Jesus provides that we may triumph with him, as we have suffered with him, *Matth.* 13. 41. Therefore in the Parable, while we live in the Field of the World, and the Church is here Militant, there wil be Tares, which wil annoy and trouble. But when the Lord shal send his Angels to gather out of his Kingdom al things that offend, and them which do iniquity: Then shal his Saints be translated into the Kingdom of the Father. That which is the end of Christs Redemption, the perfection of his Body, the compleat happiness of his People: that he must affectionately desire. For the end ever carries, and commands the affection of the Agent, who works by Counsel and Reason.

USE, 1. *Of Instruction.*

Hence al that are given to Christ, must be raised from the dead, and be in an immortal condition, and in everlasting happiness. As our Savior reasoned against the Sadduces, *God is the God of* Abraham, Isaac, Jacob: *God is a God in Covenant with the Living:* Therefore *Abraham, Isaac,* and *Jacob* must live, and that in Bodies and Souls, because he is the God of both. So those that

that must ever be with Christ, they must have a Being, and be raised out of the dust: nor matters it, though they were returned to the dust, and that scattered into the four corners of the World; into the Sea, where they have been drowned; into the Earth, where they have been buried; into the Fire, where they have been burned. The Lord wil send his Angels, and he wil gather his Elect: The Sea shal give up her dead, the Fire and Earth their dead. They shal be made immortal, that so they may be ever with the Lord.

USE, 2. *Of Reprehension.*

It condemns both the Spirits and Practices of such, who cannot abide the presence, much less prize the communion, and company of the Saints. Christ is not at rest in Heaven without them: and they are in a Hell, count themselves in a Prison, while the are in the place, and the presence where they be. Certainly Christ is deceived, or thou art justly to be condemned, as one who hast not the heart of Christ, the Grace and Spirit of Christ in thee, and that one day thou shalt find. They shal ever be with Christ, and thou that canst not indure their society in the Kingdom of Grace, thou shalt never have their company in the Kingdom of Glory. Such is the exquisite Constitution, and Soveraign temper of the Irish Mold, that there, poysonous Vermin, Toads, and Spiders, and such like, they die presently, if confined to the compass of the Earth, and therefore they forthwith leave the Mold, lest they lose their lives. So here, if thou counteſt it a kind of death to be confined to the holy Society, and gracious, and Spiritual communion of the Saints, it's certain, Thou hast the poyson of a prophane, and a graceless heart within thee. *They went out from us* (saies the Apostle) *because they were not of us*; had they been of us, had they grown upon the same root, the Lord Jesus, knit one to another by the same Spirit,

They would never have departed from us.

When loos-hearted, and wicked Hypocrites, are hemmed in by the Communion of the Faithful at unawares, they stand upon coals, and sit upon Thorns; like Fish out of their Element, their hearts faint, and die away presently, as professedly contrary to the Spirit of our Savior, as Light to Darkness. Christs Wil is, They should be where he is: and their wil is, To be any where else, but where they are.

USE, 3. *Of Spiritual Comfort.*

Hereby we may learn to support our selves in several occasions, that would prejudice us in our Christian Course: Hence we may fetch supply to bear up our hearts in al over-bearing pressures. Comfort against al Opposition of our Spiritual Adversaries, which may hinder our Happiness: Against contempt of the World that would disparage our persons and Professions: Against our own weaknesses, and feebleness, that might discourage us in a Christian Course. The former Doctrine affords Spiritual refreshing against al these: Against the fiercest of al opposition, which al the Enemies of our Salvation can make against our progress, and success in a Christian Course. The Prayer of our Savior, is above the Power of Hel, and Devils, though they rage; above their malice and policy, though they undermine; above the corruption of mine own heart, which would betray, and deliver me as a prey, into the hands of Devils, and their Instruments. This Prayer of our Savior, shal carry the Cause against them all, and thee to Heaven in despight of al. This Request wil not be denied; this Wil of Christ, nothing can resist. The grant of the Father to our Savior, none in Heaven and Hell can frustrate, to make the Lord repeal his purpose.

This was the best support that shored up *Peter*, when he was at the hardest shock, *Luke* 22. 31, 32. Simon,

Simon,

Simon, *Satan hath desired to winnow thee as Chaff; but I have prayed that thy Faith fail not.* Thy Heart, and Hope, and Grace, and al might have failed, and would; but I have prayed that it fail not.

Thou happily wilt say, Satan is subtil indeed, and the snares of the World secret; but I find most harm from mine own heart, a Wil that cannot submit, and wil not come, though I might be saved. Look higher and further for help, to the Prayer of our Savior now in Heaven, and there thou mayest certainly find. Christ saies, *Father, I will that they be with me.* The Devil, and men, and thine own heart, wil the contrary: whether wil the Father grant, and which of al these is like to prevail? The wil of Christ shal stand certainly, and he wil do, whatever he wil do; the wil of Devils shal not hinder it, thine own wil shal not be able to resist.

2. *Comfort against all the contempt of the World*; when the wicked, and the mighty despise the meanness of the persons, disdain the presence of the poor Saints. If thou beest rejected on Earth, and received into Heaven: if men disdain thy Company, and Christ desire it, nay, the World desire it, the more our Savior longs for it, and thee: Thou hast no cause to be discouraged, nor discomfited. Thus *David* fenceth himself against the reproach of *Michal*, *Oh how gloriously, &c.* saies he, *It was before the Lord, who chose me, rather than thy Fathers house*, 2 Sam. 6. 21. As *Haman* solaced himself in this, as no ordinary favor, in that the Queen had invited him alone to her Banquet, *Hesth.* 5. 12. *Yea, Hesther the Queen let no man, &c.* Much more here, when the Lord Christ professeth, *I pray not for the World, but for all that thou hast given me, &c.* John 17. 9.

3. *Comfort against those feebleneſſes which attend upon us in our best Duties.* My Prayers are so poor, my Desires so faint and feeble, that I rather beg a denial than have any hope to attain what I desire, nor like to see Heaven, nor Christ there. Nay, sometimes not a heart

to

to ask: and sometimes so much deadness and heartlessness in asking, that how can I think to come to Heaven, when I have not a heart to desire it? Be it, thy heart and thy prayers fail thee; yet the prayer of our Savior ever took place, and found speeding acceptance in Heaven. Joh. 11.41, 42. *Father I know that thou hearest me alwaies.* He is alwaies soliciting, and pleading our cause before the Father, and he cannot but find acceptance. Therefore alwaies preserved. Keeps them in the world; alwayes assisted, alwaies quickned to al perseverance.

USE, 4. *Of Exhortation.*

If Christ affectonately desire our presence, let us long to be with him, to be out of the Pest-House of the world, where we have been infected: out of this prison of our corrupt Nature, where we have been deeply annoyed with the Body of death, and the stench of this carcase of abominations we bear about with us. Long we for the consummation of the marriage, long for this day, that our Savior so much desires. Our Savior longs for our company, worthless, Wretched that we be, though he have no need of us, and was ever happy without us, lies in the Bosom of his Father, and hath been his delight from Eternity, who hath millions of Angels to attend and serve him.

Yea so far longed for our company, that he came down from Heaven, and took our Nature, that he might die for our sins in the daies of his humiliation, that those may not hinder our beleeving and coming to him; and he would come again from Heaven, that he may take us to himself, that death may not stop our passage. Therefore we have more reason to long for him, of whom we have so much need, & in whom we shal find so much happiness, to sleep out our daies in the bosom of his love through al eternity. If our Feofment and inheritance lay

lay here, he would be with us here, but it is not, but reserved for us in Heaven, where he is, and therefore he wil have us with himself. So they Isa. 26. 8. *The desire of our Souls is towards thy Name, and the remembrance of thee.* This is the last of al desires, where they are compleat and ended. The Soul desires union to the Body in the Grave: but Body and Soul desire union with Christ, *To follow the Lamb, where ever he goes.* Why stand we gazing one upon another? go we to Heaven. When our Savior saies, *I will, they be with me,* Answer, *and I wil be with thee, Lord.* Say so ye Fathers and Mothers in *Israel,* ye are almost within sight of shore: there is one step to Death, that is the Wagon, and then to Christ. Say so ye Yong men and Maidens, though ye may live long, ye cannot better, this is the marriage I wil go also, I wil be with Christ also, who hath loved me, died for me, and redeemed me. And if any be yet in a demur, let me ask them, as *Laban* asked *Rebecca.* Gen. 24. 57, 58. When *Eleazar, Abrahams* servant came to fetch her, *Wilt thou go? and she said,* I *wil go.* So let me propound the wil of Christ. He hath chosen it, desires it, prayes for it, what say ye? wil ye go to Jesus? I wil go. Truly, let us go. The time wil come, ye would be glad to hear that voice, *Come ye blessed &c.* Where then are our hearts, that your hearts should be thus affected? either the Saints have lost their interest, or their affections. Either Christ hath few servants, or they have lost their desires.

1. *What Hinders?*
2. *What might help?*

Hindrances are Three.

The First Hindrance. When we surfet on these sinful pleasures and contents in the world: those eat up our desires, and take off the edge of our Affections.

As

As *Lot* neer *Sodom*, then in *Sodom*, then cannot be perſwaded to leave *Sodom*. ויתמהמה, *Hemammered*, Lime-twigged with the things of the world, as Birds cannot find their Wing. *Gen.* 19. 16. As ſurfettings take off our Stomach. Al men ſeek their own, none the things of Chriſt. *Phil.* 2. 21.

The Second Hindrance. When through careleſſneſs and guilt they looſe their evidence, and aſſurance of their intereſt in Chriſt, and acceptance with him. And therefore fear and ſo fly him as a Judg, rather than rejoyce to be with him as a Savior. Is it not that Chriſt, whoſe Blood I have ſhed, whoſe Name I have diſhonored, whoſe Spirit I have greeved? They think to appear before Chriſt as Malefactors before a Judg. As though ſtubble ſhould be with fire. Who ſhal dwel with thoſe *Everlaſting Burnings?* Hence *David* deſires ſome reſpit. *Oh ſpare a little before I go hence.* Pſal. 39. 13.

The Third Hindrance. When we pleaſe our ſelves with the certainty of what we have, and ſettle upon our own ſufficiency, and think we can make a ſhift: and therefore lay aſide the care of a Chriſt, becauſe that dale is mown, that danger is over, and ſal hand-pat to other things. The ful Soul deſpiſeth the Hony-Comb. Wind and raw Humors cloy the Stomach. As Bears wil live many months, and ſuck the moiſture of their Claws.

Helps are Three.

The Firſt Help. Make ſure of our intereſt in Chriſt. And maintain it. *I go to your God, and my God, your Father and my Father.* *Joh.* 20. 17. No man will leave the pooreſt cottage, the meaneſt proviſion, where he is, for the uncertain Hopes of a palace, when he knows not whether ever he ſhal injoy it. Ye know the place and the way. Joh. 14. And therefore they deſire not to ſtir. He that knows he hath a Father to go to, he goes freely.

The

The Second Help. See the dayly use and need of a Savior, and that will maintain a dayly desire; as men of an useful, helpful companion. Him we must needs have, saies one, I pray you cal him: him we cannot want, I pray you intreat him. We can do nothing without him, by any means prevail with him. So they say.

Truly without Christ we can do nothing. *Joh.* 15. 4. He saith it, we find it. Each man desires to maintain his life. Such is Christ to us. Col. 3. 4. *When Christ who is our life &c.* Therefore *Paul* saw more of himself and his life in Christ, than in himself. 2 *Cor.* 5. 8. And therefore desired to be absent from the Body, that he might be present with Christ. And that he was a Stranger, while he was in the Body:

The Third Help. There is nothing desireable, but the Lord Jesus.

We have done with the second particular.

The Third and last comes now to be considered and that is, The scope of our Savior in this his petition, and the mine good and benefit for which our Savior makes this requeſt for them. Namely,

That they might see his Glory.

Not that they might have any glory in themselves, see or satisfie themselves with their own glory, but that they might *gaze upon the Glory*: Which the Father hath given to his Son and be swallowed up with the admiration thereof and that through al Eternity. *q. d.* That is the staple commodity for which they trade in Heaven, and the only business, about which they ought to be imployed, and be bestow themselves through al worlds. And about this our present inquiry wil be spent for this time.

Doct. *The happineſs of our being in Heaven is to behold the glory of the Lord Jeſus, which he hath received by gift from God the Father.*

I ſay the happineſs of our being in Heaven lies in this: for this is the end at which our Savior aimes in this Prayer. This is the end of that Priviledg and bleſſing for which he Prayes. For it is not the place of Heaven, though the luſtre and beauty of it, is beyond compare, and indeed unconceivable; nor yet our being in Heaven, barely and nakedly conſidered could ſatisfie either our deſires or wants, and answer the Expectation of the Soul. If Chriſt were not there, or we might not injoy his preſence, and ſee his face, though we were ſhut up in a corner of Heaven, certainly Heaven would be no Heaven, our happineſs, no happineſs, if we had no Chriſt. As he ſaid, *What availes me, if I may not ſee the Kings face?* And therefore the dregs of the vengeance of Hell is diſcovered in this, that they ſhal be deſtroyed from his preſence, and from the glory of his power.

The *End*, we ſay, is better than the *Meanes*, as that which adds beauty and amability to them. The *End* of our being in Heaven, is better than Heaven it ſelf, and that is to ſee the glory of Jeſus. and hence it is, This ſpiritual and ſpecial communion betwixt Chriſt and the Soul is ever implied in ſuch expreſſions, as intimate the happineſs of our being in Heaven. So when the Apoſtle would by a more than ordinary Cordial fetch up the fainting hearts of the Saints, here he lands al deſires, Hopes, indeavours and expectation. 1 Theſſ. 4. and laſt. *The trumpſhal blow, the dead ſhal riſe, we ſhal meet him, and be taken up into the Clouds, and there*

we

we shal ever be with the Lord. Not be in Heaven, but be with Christ there, that makes the feast, and have glorious communion with him, and injoyment of him. Els Gods frowns and displeasure in Heaven would make it a Hell to the Soul, and that indeed insufferable. Hence the Prophet makes this the highest pitch of al the Hopes and desires he had, and the having of that was enough, and did satisfie fully. *Psal.* 17. 15. Having spoken of the Pomp and prosperity of the ungodly, they had what they would, and did what they would in this world, he reposeth his spirit upon this; *As for me I wil behold thy Face in righteousneß and when I awake I shal be satisfied with thy likeneß.* When he awakes at the day of resurrection, The sight of Gods glory gives ful satisfaction. *Whom have I in Heaven but thee?* Its not Heaven but God in Christ in Heaven, that makes it desirable. All desires of al the hearts of the Saints empty themselves and end here. Their desires are to thy Name. And the remembrance of thee. The Soul in Heaven desires the union of the Body, and the perfection and accomplishment of the number of their fellow brethren. But when Body and Soul are raised, and the Saints completed, then al desires are to Gods Name, and to the remembrance of him. There is the remembrance of nothing else. The things and relations of this life are like prints left in Sand, there is not the least appearance or remembrance of them. The King remembers not his Crown, the Husband the Wife, Father the Child, nothing that we had, that had any worth and desirableness in it. Its forgotten, only the Name of God in Christ, that is, so far and so much, as he hath manifested himself in his Christ to the Soul: thats now in their Eye and aime, that only comes into remembrance. This is the top and highest pinnacle of perfection, which the Apostle hath in his Eye. 1 Joh. 3. 1, 2. *We are now the Sons of God, but it doth not appear what we shal be:* Why, what is that excellency that then may be ex-

pected? Answ. *We shall be like him, for we shall see him as he is.* The Sight of his Glory is the highest step and stair of ours.

Here we shal enquire three Things:

1. *What this Glory is.*
2. *What it is to see it.*
3. *How the sight of this Glory brings in our End, and happiness of our being in Heaven; and that will be the Reason of the Point.*

1. *What Glory is.*

Answ. There be Two Things in it.

1. One is supposed, and that is the worth and excellency of such Graces and Perfections, which are in Christ; for al Glory presumes some worth, as the Basis or Bottom, out of which it doth arise. This is included, but not the special consideration attended.

2. The expression, and putting forth of such perfections, in the most eminent operations thereof: therein appears the lustre and beauty of such excellencies, and therefore it is said to be the Glory thereof. Thus the shine of the Sun in its beauty, is called the Glory of the Sun, as we have more at large opened this Point before.

The Glory of Christ then here attended, *Is the meeting, and concurrence of the expression of all the Divine Perfections and Grace in Christ, in the highest strain of Eminency, and to the utmost activity of that power they can put forth, or the Creature can receive.*

Here is the work of Wisdom, and the power and mercy of Faithfulness, expressing themselves for the good and welfare of the Faithful: but there the Glory of al there is discovered to the utmost of al excellency that is therein. The magnificent triumph of the soveraign royalty, and raign of al those excellent perfections of Wisdom, Mercy, Power, and Faithfulness in Christ, set as it were,

were, in the Throne of Estate. Then wil appear the Power of Christ in the highest strain of Excellency, put forth in the destruction of the wicked to the utmost, in al that the damned can endure, and not be annihilated: In the preservation to the utmost of the Saints, that nothing can be added, desired, received.

The triumph of Wisdom expressed to the utmost, in breaking the Head of the Serpent, out-bidding al his subtilties, al the slights of sin, and the deceit of the hearts of the Sons of men, though deceitful above al things.

The triumph of Mercy and Grace, which hath put forth the utmost of her activity, to quit the recoilings of guilt, and fears, and terrors, Conscience never accusing, doubting, fearing any more: delivering from the hand of Hell, and Sin, and Death, and Devil; frees from the power, and presence, sight, and appearance of them. Faithfulness performed, and al promises, nay, hath been better than al Promises. Al these perfections of our Savior, are not only set on the Throne of Glory, but they have the victorious Crown of Glory set upon their heads. Wisdom shal glory over al plots, subtilties, policies, deceits of the World, and Sin, and Devil, it hath now defeated al.

The Mercy, and Merits, and Blood of Christ, glories over al the curses and guilts, punishments, accusations, fears, and miseries, and death, they are al swallowed up in Victory, they are hereby abolished al. They were upon every occasion annoying, troubling, molesting, distracting, nibling; they are now swallowed up, their name, and place, and presence appear no more.

Grace glories now over al the violence of temptations, the rage of distempers, the allurements of the World: not only dead, but buried out of the way, and out of sight, it hath now removed al. 1 *Cor.* 15. 24. Christ is said to put down, καταργεῖν, take off al activity of rule, authority, and power, ἀρχὴν ἐξουσίαν, δύναμιν, no right they can claim, no authority they can exercise, no power

er they can put forth: whereas here Satan, before conversion, hath a right, exerciseth authority, puts forth power; and all these in part after Conversion.

When thus our Savior is exalted in the Highest strain of Eminency, and activity of all these Divine Excellencies and Perfections, far above all Principalities; so that he stands fully possessed of all right in fulness of Communication, and the fulness of all exercise for immediate dispensation (How Christ hath Glory given him, we have shewed before) So that there is no impediment in regard of Enemies, World, Flesh, Devil to oppose; no weakness on our part to receive it; no stoppage on Christs part, either in regard of his Covenant, or Counsel, and way of his Providence, to cause him to withhold the letting in of the full, fourfold of his saving Grace and Mercy in that full measure the Saints can attain in the Body of Christ.

2. *What it is to behold this Glory.*

For Answer, enquire two Things:

1. *What this Beholding implies.*
2. *The Manner how it is done.*

First: The Word translated here, to *Behold*, carries three things in it.

1. An attentive eye, and a fixed holding of our Mind and thoughts about the things that are presented to our understanding, Heb. 7. 4. Now consider how great this man was. When the holy Apostle would draw the Hebrews to the serious attendance of the excellency of the Type, and to of our Savior, who was typified by *Melchizedek*; he bid them to consider; hold their thoughts bent to the object of so worthy attention.

2. It implies a through viewing of the whol compass of any thing thus presented to consideration; and so the word is very often used among Heathen Authors, to pass as a Traveller from one place to another, to acquaint

quaint a mans self with the manners, and condition of the place, and people, to the full. So when the Mind travels to and fro in a serious contemplation of that which is offered to our Apprehensions, with a careful search and observation, to take the scanting of whatever circumstances of any conceived worth may be in it. *Luke*, 23. 49. It's said the women that followed Christ from *Galilee* stood aloof off, beholding those things. They kept all the carriages and occurrences of what befel our Savior from first to last.

3. Not only a mans apprehension comes to be exercised, as in the two former; but the quality and nature of the thing, comes so to be taken into our observation and consideration; That the heart comes to be experimentally affected therewith, *John* 12. 19. Do ye not see how ye profit nothing, *The whol World follows him*: that is, your own sence and experience will give you proof and evidence, that this your opposition, will do no good.

To behold then, the Glory of Christ, is, by an actual and attentive survey of the excellency thereof, to be suitably, or experimentally affected therewith.

2. *The Manner how this is done*, appears in three Things:

1. Immediately, as he is then pleased to shine in, and send in beams of his Grace and Holiness, directly and nextly upon the Soul, 1 *Cor.* 13. 12. *We now see through a Glass darkly*: as the excellency of our Savior comes covered and vailed in Providences and Ordinances, and so made liable to the dimness of our Eye, while we walk in the shadow of darkness here. As the Soul of a man, which cannot come to our view in regard of its Spiritual Nature, yet we perceive the presence of it, as it's speaking in the tongue, and stirring in other parts of the body. So

2. We see him then more fully, verse 12. more of him,

h m, and the excellency of his Glory, than can be attained in this Life, 1 *John* 3. 2. *We shall see him as he is*, that is, in himself. We here apprehend so much of Christ as the Ordinances either present, or convey in the work thereof, either according to its weakness, or Gods blessing. One text affords matter of Humiliation, another of Comfort, another of Direction; and that so much of Christ as he will drop in, in this or that Ordinance: and how little do we see of him? yet that's all we seek; and that's all the good we can receive to do us good. But then Christ in the glorious sufficiency of the fulness of his Grace, shall shine in a-main upon the mind, in the full beauty of it. All Comfort, and Peace, and Grace of all kinds, shall like a mighty stream, take up the whol man. Here by re-tale, as persons who are poor, buy, and bring in their Provisions. Then by whol-sale. Here the Light of the Sun shining in a crevis, and day-hole, leaves yet the place dark, but then the Lord Christ shall arise as the Sun of Righteousness, and fil (as that the whol Heaven, so this) the whol heart. So Christ shines in the Counsels, Comforts, &c. of the Ministry of the Word, and makes us *see the Day-star arising*, but stil there be shadows: But then he will arise in our hearts, and all these shadows shal fly away. *I shall know as I am known.*

3. Most effectually and powerfully, 1 *John* 3. 2. It's the Inference the Apostle makes, and the reason he brings to force this Consequence, and that infallibly. *We shal be like him*; How comes that? *We shall see him as he is.* For as the Spirit of Christ, by his Special presence in the Soul, and work upon it, is the only Author of al Grace and Holiness, which we do here, or shal hereafter possess, 2 *Cor.* 3. 18. We are transformed into one degree of glorious Grace from another, by the same Spirit. So the Spirit of God, useth first to enlighten our minds, as the first means, whereby he comes to make way for himself into the heart, and to communicate

care al that glorious Grace to those, upon whom he is pleased to bestow it. And hence our Savior, when he would difference his Servants from the wicked in the World, to whom he never intends any saving good, nor do they partake thereof, he gives this as a ground, *John* 14. 17. *The Father will send his Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him.* No Spirit, no Grace. But the World hath no Spirit, because they cannot receive him; and that because they do not see nor know: But they see, therefore receive, and therefore have the Spirit, and therefore have Grace: and therefore the Apostle concludes, 1 *John* 3. 6. *Whoever sinneth, hath not seen him, nor known him.* True, it is possible the wicked may have a glimmering of the Truth, and hear tel of a Christ, by the common bruit of the World, as they read such things writ: But this is a false Light, the Star-light of some common apprehensions of Reason, Arguments which are presented to us in Speech and Discourse. But the Apostle adds, *Eph.* 4. 20. *If ye have heard and learned Christ, and been taught by him as the Truth is in Jesus.* Ye have heard of the Truth and Christ, as they are in words which report him, as Arguments and Reasons which discourse and dispute about him; but the Truth as it is in Jesus, as it issues from a Jesus, from a Savior, and from that saving, enlightening, over-powring work; when it's set on by the hand of a Jesus, not by Man, Education, or Disputation, then it wil make men to put off the old man, and be renewed in the spirit of their minds. This the eyeing of Jesus in a right manner in this Life, wil do. But when we come to see Christ as he is in his Glory, all those impediments which either stopped, or lessened the work of the Spirit from conveying that fulnes of Grace, which otherwise it would, and by which we might have been perfectly like him, are then taken away.

Now the impediments which stop the current and pas-

ſage of the Spirit are, either in regard of the means, whereby he is difpenſed, or in regard of our hearts, wherein he is received.

1. For the means; they are either narrow, as Conduits from the Fountain, or Creeks from the Sea, of ſmal power, and convey little help in ſpiritual ſupply, as Word and Sacraments.

Or elſe the Inſtruments are weak and cracked, and ſo ſtop the ſtream, and corrupt, and ſinful; and therefore though not utterly hinder the work of the Spirit, yet wrong and defile it much.

But then the Lord Chriſt wil do his work by himſelf, when his Spirit ſhal have ful ſcope; the narrowneſs of means ſhal not ſtreighten him, the weakneſs of inſtruments hinder him, to expreſs the ful power of his Grace in ful perfection, but *God ſhall now be all in all*, 1 Cor. 15. 28.

1. Whatever Word, and Sacraments, and Prayer, could, or did convey; whatever the Power of Ordinance, the Miniſtry of the Word, the Counſel of Saints, endeavored to work in you; he wil be inſtead of al, and do more than al. Ye prayed for a Chriſt, did ye not? Ye heard for a Chriſt, received for a Chriſt, conferred, humbled, to come more neer a Chriſt, to enjoy more of him, do more for him: Alas, that Chriſt ye deſired to hear ſome Tidings of, *ye ſhal ſee him*, not in weakneſs of Ordinances, Miniſtry of his Servants, &c. *ye ſhal ſee him as he is*, in the higheſt ſtrain of Eminency of al Grace, acting to its utmoſt for your good, that which they all could not do.

They did convey but imperfect power againſt ſin, peace and comfort to your Conſcience: but now ye ſhal find al power perfectly, and conſtantly, glorioufly conveyed from this Glory of Chriſt.

2. There ſhal be no impediment to hinder or ſtreighten the Spirit from conveying; no impediment on our part, no hindrance in our Souls, becauſe they ſhal readily

dily receive the ful impression of Grace. The set frame and face of the Soul being alone for Christ, and towards him. The whol imployment of the whol man being nothing else, but to attend upon Christ, and to submit to him, to be carried by the presence, power, and influence of his Spirit alone. Look as it is with In-mates under a Roof; the one is constrained to confine himself, to heap up, and tumble his Houshold-stuff together, because he hath not room to set it forth: but when al are outed, and he hath ful scope in his House and Family, he may order al in their ful beauty. So here, partly our Corruptions, partly the World, and Earthly occasions keep house with Christ; thoughts of Christ, and the Family, care for the Promises, and for Provision also; pains and labor to settle our spiritual, the like contrivements to suit our temporal Condition: and al takes up, if not take off, and carries our minds and thoughts, our hearts, our care; so that Christ, and the works of his Grace, are crowded into corners and narrows: But then the House wil be free, the heart quit of al these, and Christ wil have ful scope. Hence the Apostle, 1 *Thes.* 4. 17. *We shall ever be with him.* We are now pestered with unwelcome guests, which we cannot send going, Pride and Peevishness, Wearishness, sluggishness, &c. and they are with us in our Prayers, Duties, Hearing, Conferences: Whence it is we crowd Christ into a narrow corner, not an Ear to hear, a Mind to attend, our Prayers few and faint, &c. We are mated, and molested with Friends, miseries, wants, necessities, families, occasions, they are calling and crowding. But then the Coast wil be cleer, we shal only be with Christ. Thus the Apostle speaking concerning fasting and Prayer, enjoyns the Man and Wife to part mutual Company and Society, and forsake their Contentments in their mutual fellowship, 1 *Cor.* 7. 5. that they might give themselves to Prayer. While we live here, we give away some Love, bestow some delight, spend some

thoughts and affections, take some content in these; therefore he would have them al laid aside, that *we might give our selves, &c.* Now this shal be done at that day: nay, not only, and alone bound for Christ: But now it's the whol imployment of the Soul to attend upon him; the Soul hath none other to see, nothing else to do. *Rev.* 14. 4. *They follow the Lamb where-ever he goes*; see no Wife, nor Child, nor Friend, nor Honor, Pleasure, but Christ only; *Old things are passed*: Have none to love, to desire, to delight in, to be satisfied with, but Christ alone. Now we send our thoughts and affections upon other Errands. If a man knew nothing, loved nothing, needed nothing, but one thing, how would that carry him, command him, prevail with him?

3. *How this brings in this Happiness.*

Answ. Upon a double Ground: and here we have a double Reason of the Point.

1. Because men come to receive most of God, and that in the most intimate and inward manner: and this is one end of the great Works of God in our Creation and Redemption, of our being men and Christians, that he might leave the impressions and manifestations of himself, and his Divine perfections upon us, whom he would have to be Monuments of those everlasting Mercies, and glorious Attributes through al Eternity. For God cannot but work al for his own Glory; and because there can be no addition made to himself, who is infinite in al his Excellencies, therefore there must be only a manifestation of these, and this is the aim of al Gods Counsels. He wil shew forth, and make Editions of his glorious Grace and Mercy, which may be seen, and read, and acknowledged; therefore a world, therefore a man; and he a Vessel of glorious Grace: When they partake most of his glorious Mercy, and are cunn'd top ful

ful of glory, and there is nothing els; Then the Lord attains the end of the work of his Grace. For its not Heaven, the place, nor the freedom from evil, or the preſence and confluence of al pleaſure, or our being there that makes us happy: But the injoyment of God in al his perfections; and ſhould he withdraw himſelf, Heaven were a Hel, and we as miſerable as Devils. We then attain our ſupream happineſs, when we attain our end, and our good is, to have more of God. *Whom have I in Heaven but thee?* That Chriſt may be glorified in life and death.

Its part of the ſcope of Gods proceeding at the day of judgment. 2 Theſſ. 1. 10. *He wil be glorious in his Saints, but admired in al thoſe that beleeve.* He wil be glorious in the Eyes of al ſtanders by, Angels and Devils, for the Grace that then ſhal be expreſſed in the Saints: But that by faith they have received Chriſt, and come to be one with God through him, and receive al by him, this dazels the Eyes of Angels, and amazeth the hearts of Devils. Yea its a work beyond admiration implies ſome thing unexpected, ſuch as we cannot tel the reaſon of, that is matter of admiration, is not in comprehenſion.

The Devils have ſeen men holy and innocent and unblamable, as *Adam* in Paradiſe. But when the Devils ſhal ſee ſuch as were haters of Chriſt and God, to receive Chriſt, and to be made one with God, through him: to have God to be al in al, when they were without God in the world, this wil make Angels to be ſwallowed up in admiration.

This is an eſpecial part of that reward that God hath promiſed unto his: not to have freedom from annoyance, nay the preſence of evil, but to have himſelf: God communicating himſelf in al the fulneſs of perfections fully to the Soul, as it is capable of. God is the Objective happineſs to the Soul in himſelf, and ſo its equal to al: but God communicating himſelf in his fulneſs, as

fat

far as a ſinner is capable, is part of that ſpecial reward we have in Heaven. *Gen.* 15. 1. Lament: 3. 24.

2. *Reaſ.* More of our Souls are for God. For now the ſtrength of the whole man is wholly ſpent and exerciſed in the injoying of God, and him only and immediately. God without means: God inſtead of al means: God only and no means. Now ſome love, and joy, and deſire &c. Is ſpent upon the choice ordinances:

But then none of al theſe, are in the Eye and deſire; but al the faculties of the Soul are fully taken up with God. This is the errand of our lives, and the end why we came into the world. This is intimated in. 2 Theſſ. 1. 11, 12. *Wherefore I pray alwaies for you, that God would make you worthy of your Calling, and fulfil al the good pleaſure of his goodneſs, and the work of faith with power, That the Name of our Lord Jeſus Chriſt may be glorified in you, and you in him, according to the Grace of God, and our Lord Jeſus Chriſt.* The meaning is, That God would *Count them worthy of their calling*; That is, the glory unto which they were called: and ſo *Fulfil al the good pleaſure of his goodneſs*; that is, fully beſtow al that ſpecial good which in the purpoſe of his good pleaſure, he intended to them, *and the work of Faith with power*; that is, bring the work of faith to perfection.

Now the end of al that glory and fulneſs of al perfection and ſpiritual good he prayes for, is,

1. *That the Name of Chriſt*] That is, Chriſt as made known in his word, Offices, and the great work of Redemption. Might be made glorious in you, in receiving this and the impreſſion of this, that is, that it may be ſaid, See what the Lord Chriſt hath done.

2. And you al may be made glorious and glorified, not in you ſelves, but as you are in him.

As he made glorious in you by receiving: So you may be glorified in him, by returning al to him, while you, *Put forth the exercise of all upon Chriſt, and through*

through him, upon God. You by receiving of Grace become to have his image: by the exercise of Grace, you become to be like him, and suck out the sweet of that infinite good that is in him. For herein lies the beatifical Vision of God. If truly glorious and efficatious, brings in the fruition of him and his goodness, which is our last end, and chiefest good, which is not to be in Heaven, but to please God, and choose his wil, wil his wil. We meet with God, and suck out a satisfying goodness in him in so doing, this is one end.

But both these are to be attended and neither seperated from the other. The wel-working and exercise of our Grace is the end: *but that Barely* I doubt wil not do it. *For no creature* can give content to the Soul, but our wel-working is a creature. Therefore with that I added also, *A relish of satisfying goodness*, or comprehending of that goodness, That is, God in his goodness, by acting upon him, and we communicating from him, al the perfection we are capable of.

We may be said to be like God, and to have his Image, because we have Grace. But we are most like him, and communicate most of al good from him, when we close with him in the act of his Grace.

Satisfie me with thy mercy. I shal behold thy Face, and be satisfied. The issue is, If by our beholding of the glory of Christ so immediately, effectually, we receive more of God, are more for God in meeting with him, and sucking out satisfying good from him,

Then the happiness of our being in Heaven is to behold the glory of our Lord Christ.

USE, 1. *Instruction.*

We have here a Cordial against Death. This should make the Saints willing to die, that they may gaze upon the unmovable glory of a Christ, and be made truly and

glorioufly

glorioufly happy thereby. It was *Davids* longing from that little glimpſe he had once found. Pſal. 63. 1, 3. *My Soul thirſteth &c. That I may ſee thee, as ſometimes I have ſeen thee.* So ſay thou, I have ſeen the Lord in his word, when he humbled me; in his promiſes, when he hath comforted me, in his ſacraments when he ſtrengthened me; Oh that I may once ſee him, as he is. The glory of that Wiſdom, that I may never erre more, the glory of that mercy, that I may never fear, ſtagger any more, that Grace, that I may never be foiled any more. Thus *Job*, *I know my Redeemer &c.* The marriner wil be content to ſplit the Veſſel if there be no other way to get to the Haven.

USE, 2. *Examin.*

Whether we ever knew the Lord aright or no. Whether it be a ſavor of knowledg, or a Vitaid of knowledg. If thou haſt a true ſight of the glory of Chriſt. It wil make thee a heavenly and glorious Chriſtian: It wil make thee like the Chriſt thou ſeeſt in part, and hereafter in perfection: then in ful meaſure, but here in ſome truth. If the Eye-ſalve ſhal be right, it heals the Sore, of the Eye, as wel as recover the ſight of it. Otherwiſe hadſt thou al knowledg, couldſt thou ſearch al ſecrets, and yet thy learning and skil left thee as ſenſual, as careleſs as ever, thou haſt happily ſeen the glory of ſome learning and Wiſdom of words but thou never hadſt a ſpeculation indeed of the glimpſe of the glory of Chriſt in the reality of it. *Iſa.* 6. 5. That Viſion of the Prophet, ſee what a diſpoſition it wrought in him, This ſight makes him ſit down confounded. This knowledg is like the Sun riſing, that ſcatters al Clouds, Starlight leaves it dark. Falſe light, like lightning, leaves the mind and heart as dark and corrupt as it was before. *Eph.* 4. 18, 19. 1 *Joh.* 3. 6.

USE, 3.

USE, 3. *Of Direction.*

What *Price we ſhould put upon the knowledg of Chriſt*, how much *deſire* it, what *Indeavor* to attain it.

Prize it above Heaven, deſire it more than Heaven, indeavor to attain it rather than Heaven it ſelf; for indeed it is better. There were no glory in Heaven, but that we behold this glory of Chriſt. Thus *Paul* deſires. *Phil.* 3.10. This the Saints have counted the peculiar evidence of Gods favor, as *Moſes*. *Exod.* 33.18.

Its the greateſt trade the Saints take up in Heaven; let us then begin Heaven upon Earth; take up our thoughts with that now, upon which we ſhal gaze through al eternity.

This is the end of al ordinances, the ſcope of our Praying, Hearing, Preaching, attendance upon al Duties: we preach for this, ye pray for this, That when al the Churches ſhal meet together we may come to the unity of the faith, and the acknowledgment of the Son of God. It was that Son of God, that pardoned my ſin, quieted my conſcience, comforted my Soul. And mine alſo ſay ye, or els I had periſhed: and mine alſo, or I had been everlaſtingly diſcouraged. When we ſhal never ceaſe the ſeeing, admiring, adoring the glorious perfections of his Son; let us now begin to ſearch after them;

Means are Three.

1. *Keep the Conſcience convinced*, and the heart perſwaded, that as al power is given to Chriſt in Heaven and Earth, ſo al good that is done to his in ſpiritual things, and al deliverances for his accompliſhed, are wrought by him, and he is ready for the relief of his. Act. 2.33. *Know aſſuredly* ſaies *Peter*, *That Chriſt, whom ye have crucified, him hath God raiſed*, he hath

shed down that which ye see. I see him standing at the right hand of the Father. Know ye Devils, I see the glory of that mercy that did rescue me from their rage, els I had been cooped up with you in the chains of darkness.

Be it known unto you ye damned creatures, this is the Son of God, the glory of whose conquering Grace hath broke my flinty heart, or els I had burned in Hel with you: that wretched Creature that was proud, and is now humbled, as ye see: he that was estranged from God and Heaven, and is now called, converted, comforted, Know that Christ hath shed down that Grace ye now see. He hath done these great things.

2. *Hold those glorious excellencies unto the Eye of the Soul, that they may never depart away from it, nor the Soul withdraw it self from them, until they leave an impression upon it.* Therefore if any thing besides come in the way between the Soul and Christ, or would cal off the Soul, attend it not. If any thing be presented against this to lessen the worth or necessity, hear it not, regard it not. Keep these in thy thoughts. 1 *Chro.* 29. 18. Be in these. 1 *Tim.* 4. 15.

As in infusions, dayly, though easie, Heats leave a Tincture of the vigor and vertue of the Herb, or metral, behind them

Dayly company keeping is the next way of moulding each into other. When men prohibite al other goods to be brought, so that Chapmen see none beside, then they sel their own.

3. *A heart willing* and yieldable to give way to those glorious operations of Christ and the dispensations of himself unto the Soul. Prov. 2. 10. *He doth not work because we stop the way*, and would not have him work. Ye wil find generally a loathness and going off from a truth, if you want the good of it, and find

not

not the benefit of it. *Josiah* his heart melted. Then is an instruction sealed, when al parts be agreed.

Your Souls refuse comfort, peace, and assurance, unless it be granted on your manner, and therefore God seals it not up in the Soul.

VERSE, 25. 26.

Righteous Father, the world doth not know thee but I have known thee, and these know that thou hast sent me. And I have declared &c.

THe verse containes the close of our Saviors prayer; wherein he ascends in his thoughts and desires to the utmost top of that heavenly happiness, that can be enjoyed, or in truth begged for the Saints when they shal come to the end of their Hopes. And herein he reserves the best until last, leaves a sweet farewel and rellish, that he might raise up his own heart, and the hearts of his Disciples to the highest pitch, not only leads and presents them to the throne of glory, puts them in the armes of

his mercy, but leaves them in the boſom, yea lodgeth them in the heart-Blood of his Fatherly love and faithfulneſs, which doth not only exceed the very expectation of a Creature, as he came out of Gods hands, and needs look no further than the perfection of *Adam* and Innocency would carry him into: but ſwallows up the Soul in everlaſting admiration: that he ſhould come ſo neer unto God, and be received in that indeared affection of a Father, that he is entertained with no leſs, but the like love, as Jeſus Chriſt hath been beloved of God and the Father of love.

We are then come to the Pinnacle of the perfection of happineſs it ſelf, and there ſeems to be ſomthing more, & one ſtep higher, than the glorious Grace of Heaven; look we only to the glory of that Grace, that ſhal be imprinted upon the Saints and perfected in them at that time.

Here we have the Diamond of the Crown of glory even the love of the Father whereby he hath loved Chriſt himſelf, and which is better than life it ſelf, or ſanctifying Grace it ſelf, when it is come to the greateſt perfection, as we ſhal indeavor to ſpeak to it, when we come to that place. Its the laſt reſolution of *Pauls* confidence, and the top of the rock, whereon the Soul reſts, Its beyond al gunſhot. *I am peeſwaded &c. That neither Principalities nor powers &c. Shal ever be able to ſeparate us from the love of God in Chriſt.* It was before al theſe, therefore it cannot be reached by any of theſe.

In the twenty fifth, and twenty ſixth Verſes we have two things.

1. A deſcription of the perſon, to whom the Prayer is made; *Righteous Father*; an expreſſion not recorded in al the new Teſtament beſide: nor can I ſodainly find it in al the Old. As though it were reſerved on purpoſe for this place. And for this Prayer of our Savior.

2. The Prayer it ſelf, wherein are four Particular.

1. *The*

1. *The thing our Savior eyes and desires*: in the last words, *That the love &c.*
2. *The Party who intreats in their behalf.*
3. *The persons for whom, whose worth and excellency is here set forth by their effects, and that special Communion, and Communication, or intercourse between them and the Father.* 1. *I know thee.* 2. *These also know that thou hast sent me.* 3. A dis-similitude, and unlike Condition of the wicked; *The World doth not know thee.*
4. *The Means here used*, and that which is resolved on, to be improved for this end, that it may be attained, which is sought for with such earnestness: *I have manifested thy Name, and will manifest it.*

Begin we with the Description of the Person, *Righteous Father.*

In the words, our Savior looks at God, and at that in God, which might give him greatest encouragement to seek, and greatest assurance to speed of that, which he did desire from the hand of the Lord.

Righteous.] This is attended in a double Consideration, so far as suits the place and purpose in hand. 1. Properly, speaking according to our apprehension, and the practice of the vertue in our ordinary converse betwixt man and man; it's that vertue, whereby we give every one their due: and that is either by way of distribution, called distributive Justice, in giving Honor to whom Honor belongs; or of Commutation, in our Contracts and Bargainings, when we make payment according to the worth and price of things, called Commutative Justice; or else Corrective Justice, when in Civil Judicature of Causes and Persons, we respect no mans Person, but the equity and right of the Cause; and give to every Cause his full due.

Some Needle-headed men, who are sharp, and Eagle-

gle-sighted in the search of Secrets, they have conceived, and concluded; That this Commutative Justice cannot be attributed to God. For they imagine it would cast some kind of disparagement and imperfection upon the Majesty of the Almighty.

1. That God should be bound, and become a Debtor to the Creature.

2. Where Commutative Justice is, there one may receive something from another, as wel as give something to another.

With this I wil not now meddle, because it is not the special intent of the place. However, I confess the subtilty of the Conceit, wil not easily satisfie my Apprehension. For I see no more disparagement put upon God to be bound by the Goodness of his Nature, than to be bound by his free Promise. He is Debtor to his own wil in the one, as to his Nature in the other. Nor do I see what prejudice is done to the Soveraignty of Gods Wil, and absolute Dominion, to say, The goodness of his Will, cannot go cross to his Justice, then it cannot go cross to his infinite Wisdom, and Prudence, which all grant. Besides, Justice is exercised according to the Nature of that Commerce and Intercourse which is betwixt the Parties with whom it is exercised.

As the Justice of God, may have wrong by the breach of a Rule: so it may receive content and satisfaction equally by the full restoring of a Rule. Though no intrinsecal hurt can be done to the Essence of God; for in that there is no intercourse of Justice, betwixt the Creature, and Creator. Yet there may be wrong done to the Covenant of God, in which regard Justice only is to be attended, as it is exercised betwixt God and the Creature. If it were a disparagement to God, to receive equal to wrong done; how could the merits of Christ, give equal satisfaction for our sins, and that to the exact Justice of God? wherein the Glory of Gods Justice, is not prejudiced, but advanced. If Justice wil require

require the manifeſtation of his Goodneſs, by the work of the Creature. It's but equal, in caſe it be wronged in her Commands, to glorifie his Severity in punithing. by ſome proportion, in caſe it be pleaſed, and content, it may reward the work by bleſſing: Neither doth Juſtice deprive her ſelf of the Dominion of that which ſhe doth beſtow: but in what ſhe beſtows, and they receive, in al they are bound to ſerve, and yield obedience unto Juſtice.

Beſides, by Juſtice thus to convey a charge, deprives God no more of the Dominion of the thing, than to paſs away a right by promiſe.

If it be ſaid, He becomes a Debtor to his own Fidelity; ſo alſo he becomes Debtor to the Bounty and Goodneſs of his own Nature. For it was from Gods Juſtice that he was made fit to execute, and keep the Covenant; and it was from the goodneſs of his Nature, he made him ſo: and therefore is only bound to the goodneſs of his own Nature, in whatever Covenant he enters with him.

We cannot be profitable to God, as a man is profitable to his Neighbor, to give him ſomthing he wanted: but we may be profitable in furthering *Gods ends, by that which we have received from God.* But I wil not meddle with this.

2, To be righteous therefore, in the Second place, is to be juſt in our Promiſes, when we do what we ſpeak. As in our ordinary Language; he is a man that is juſt in his word, he is a juſt man of his promiſe. And thus the Scripture, *Pſal.* 31. 1. and 115. 1. and 143. 11. therefore the Promiſe is called the Word of his Righteouſneſs. *Pſal.* 119. 23. In this loſt Condition, in which forlorn man is, and in the Covenant of the Goſpel, in which lies al our Comfort, we have nothing to plead in regard of our ſelves, but the faithful Word of Gods Promiſe: but in regard of Chriſt, I find the Scripture joyns them together, 1 *John*, 1. 9. *If we confeſs our ſins, he is faithful, and juſt to forgive*, where we have

have both joyned. Faithful in regard of his free Promiſe made to us in Chriſt: juſt in regard of that purchaſe, which by Chriſt hath been laid down, and paid for our ſin, and he hath merited by way of juſt payment, ful ſatisfaction, and forgiveneſs of our ſin. Theſe two cannot be the ſame: For the one cannot be put by way of expoſition of the other, becauſe then, the more dark ſhould be uſed to explicate the more cleer; and the improper to expound the proper; if Juſtice ſhould explicate what Faithfulneſs were. So that in a true ſenſe, both are truly attributed to God: but the Second is ſpecially intended in this place. Hence we have two Points.

1 *We muſt in our Prayer look at thoſe excellencies in God from whence we may receive that good we pray for.*

2 *God in Faithfulneſs diſpenſeth his Fatherly love to his.*

To the Firſt.

Point 1. *We muſt in our Prayer look at thoſe Excellencies in God, from whence we may receive that good we pray for.*

When our Savior would obtain the higheſt mercy, that the Love of God might dwel in them, he eyes him as a Father; in which Relation there is the deareſt and greateſt Love of al. He eyes him in his Faithfulneſs, and there is the freeſt and ſureſt, and never failing Love.

God was a Father to *Adam* in Creation, in giving him

him his Being, as one of his Generation, which was brought out of his Wiſdom, Power, and Goodneſs: but this Love, though it was dear, and the greateſt that God extended to any Creature in the World: yet *Adam* fel from that Eſtate, and became a Child of Wrath.

But the Faithful look not to the Love of a Father meerly, but to the Love of his Faithfulneſs, and that wil not fail, nor ſhal they ever fal from it; and therefore ye ſhal obſerve in the Deſcription of our Savior, which is laid forth at large in the firſt of the Revelation, in the Sum and ful diſcovery of the excellency of Chriſt, that the Lord appears, and preſents him to each Church in the expreſſion of Excellency, which anſwered the particular neceſſity of the Churches Condition.

Smyrna was under great preſſures, and the Devil caſt ſome of them into Priſon, ſo that they were in a dying Condition: therefore Chriſt appears to them as firſt and laſt, who was dead, and is alive, Chap. 2. 8. and therefore could ever preſerve them, and would recover them from death.

To the Church of *Thyatira*, becauſe they grew ſluggiſh, and tolerated the Woman *Jezebel* to ſet her Forgeries to ſale, and vent her Follies, and Filth, and Prophaneſs under the name of a Propheteſs: therefore Chriſt appears to that Church, as one that hath Eyes like a flame of Fire, who wil ſearch into al Secrets, verſe 18. and Feet of Braſs that wil trample al to duſt, againſt whom his indignation proceeds.

Vaunting *Laodicea*, who miſtook her own Eſtate, and thought ſhe was rich, and yet was poor, verſe 17. he preſents himſelf to her, as a faithful and true Witneſs, verſe 14. They bear falſe Witneſs of their Condition, but he would give in that which was true.

The Second Point follows now to be attended, which was this: *Viz.*

Point 2.

God in Faithfulneſs diſpenſeth his Fatherly Love to his.

That's the aim of our Savior his Expreſſion; not only looks at God, as a righteous, faithful God, but a faithful Father, hath a Fatherly Love and Care of his People and Children; and he is faithful in the communicating, and expelling of his Love to them. He bears a faithful, Fatherly Affection to his Servants.

We ſhal open two Things:

1. *Wherein this Faithfulneſs, and Fidelity of the Father conſiſts.*
2. *The Reaſon why he thus diſpenſeth his Love.*

I. *This Fidelity of the Father, conſiſts in Three Things:*

1. *A full and free engagement of himſelf*, to procure and accompliſh the good, and welfare of his People. Undertakes to ſee al good done for them, that can be deſired, as needful: al evil removed, which they can fear, as hurtful or dangerous to their Souls. The Father, as I may ſay, laies al his excellencies, and ſufficiency to pawn, that he wil ſee the Salvation of his ſhal not miſcarry. As he is ſaid to ſwear by himſelf, he cals his God-head, as a Witneſs to ſee done what he ſaies. So, I may ſay, he doth by Promiſe, lay his infinite ſufficiency to pledg; that as *Reuben* ſaid to *Jacob*, I wil undertake, thou ſhalt require him at my hand: So God ſaies, require what may be needful, or helpful at my hand, I wil anſwer it. And this God hath left upon Record in his Word, and under his hand, and therefore as the wiſe man ſaid of him that is become Surety for his Friend; *Thou art enſnared, and taken in the words of thy mouth,*

Prov.

Prov. 6. 2, 3. *Deliver thy self when thou art come into the hand of thy Friend.* He is now in the hands of the Creditor; It was in his own hand and wil before, if he would have paid, if not, he might have chosen; but he is now in the hand of his Friend, he hath him bound by Promise. This is implied in that Phrase, 2 *Tim.* 2. 13. *He is faithful, he cannot deny himself*; q. d. If he should deny to do good, he should deny himself; for he hath laid himself to pawn.

2. As a free Engagement, *so there must be a full Accomplishment, and Performance of all that is promised*, and which he hath undertaken to see done in the behalf of his, *Psal.* 119. 138. *Thy Testimonies are Righteous, and very faithful*; not failing in the least, nor falling short in the performance of whatever was promised. *Lam.* 3. 23. *Great is thy Faithfulneß, which provides new mercies every morning*, every moment, answering to new occasions: therfore it's said, *Psal.* 36. 5. *Thy Faithfulneß reacheth unto the Clouds*; and therfore it is noted, that there failed nothing of al those words that God had spoken.

3. There must be as a certain, *so an immutable continuance of his Fatherly care, through our dayly course, without any interruption*: for he hath undertaken to see us safely arrived, he hath engaged himself, he wil not neglect it, and nothing can hinder it, unless it can out-bid his Power, or over-reach his Wisdom, or out-bid his Mercy; for al stand bound. *Psal.* 89. 33. *I will not suffer my Faithfulneß to fail*: and 119. 90. *Thy Faithfulneß endures through all Generations.* Therefore *Gen.* 28. 15. he would not leave him until he had fulfilled al his Goodness.

II. *The Reason.*

1. *Because hereby the Glory of the Riches of his Mercy and Grace, comes to be manifested, yea, magni-*

fied. When every thing elſe failed, and was at a loſs, God out of his Faithfulneſs, he undertakes, he recovers, he preſerves his in the waies of Life; and it's out of Faithfulneſs that he gives any, continues and maintains what he gives, ſucceeds, and gives a Bleſſing to al means; and out of Faithfulneſs, over-works al preſſures, and hindrances from good. *Thou out of Faithfulneß haſt corrected me*; Pſal. 119. 75. So that al is Grace, Grace, and nothing but Grace. Faithfulneſs hath an influence into al our waies, walks up and down the World with us. *Pſal.* 89. 24. *My Faithfulneß and Mercy ſhall be ever with him*; yea, verſe 2. he wil build up one Mercy upon another, until he bring us to Heaven, and there his Faithfulneſs ſhal be eſtabliſhed. Therefore the whol Goſpel is called a Promiſe, q. d. that is the Cabinet that keeps al thoſe precious Jewels of Grace and Glory.

2. *Hereby alſo, the Salvation and ſafety of the Saints, is made ſure, and eſtabliſhed for ever*, Rom. 4. 16. *It was therefore of Grace, that it might be ſure to all the Seed.* When *Adam* had undertaken for al his, to bring them to Life, by his doing and working, we ſee that he, and his Grace, and Abilities, and Performances came to nothing: he was unfaithful in the Truſt. But God hath engaged himſelf, and his Word is gone out of his Mouth, that he wil not fail *David*, Pſal. 89. 35. Hence comes to be a ſure Covenant, ſure Mercies, ſure Peace, Comfort, &c. Surely perſevere, and ſhal undoubtedly be ſaved.

USE, 1. *Inſtruction.*

Out of Gods Fatherly Love, look for Afflictions, Miſeries, Changes, and Neceſſities to attend us in our dayly Courſe; becauſe this is one part of Gods Faithfulneſs, and according to that he diſpenſeth his Fatherly Love, *Pſal.* 119. 75. *I know thy Judgments are right, and thou*

thou out of very Faithfulneſs, haſt afflicted me; out of Faithfulneſs haſt diſparaged me, haſt brought me to great extremities, afflicted me in the world, that thou mighteſt not condemn me with the world.

The Pſalmiſt accounts he cannot, in a ſurfet, but Diet: in rankneſs of Blood, but bleed: in ſtrength of diſtempers, but purge. Its part of his Faithfulneſs to be true to his rule, and that's health.

He hath promiſed, ye ſhal have Houſes and lands with perſecution, would ye not have him Faithful? He hath promiſed he wil do you good: and then he muſt lead you in the wilderneſs and prove you, that he may do it. *Deut.* 8. 4, 5. He hath promiſed the world ſhal not be your bane, and he wil deliver you from this preſent evil world. And therefore if he pluck away, if he keep you to a ſpare Diet, its his Faithfulneſs. Hebr. 12. 9. *We have had the Fathers of our Bodies, and they have corrected us: how much more ought we to be ſubject to the Father of our Spirits that we may live?* Its your life that God intends, and his Faithfulneſs.

USE, 2.

Strong and invincible CONSOLATION, and that is the main uſe; The truth, which as a mighty ſtream, iſſues from al the faithful performances of the Lord. Hebr. 6. *That by two Immutables we might have ſtrong conſolation.* When al failes, Eyes, and heart, and Hopes, yet God wil not ſuffer his faithfulneſs to fail.

This is a bottom to bear our hearts, a rock that is higher than we, and higher than al miſery. When thy friends prove falſe and play faſt and looſe; *It was thou my familiar friend &c.* When they caſt thee off; as *Paul, at my firſt anſwer no man ſtood by me, al men forſook me &c.* But God ſtood by me; when they leave

leave thee, Gods faithfulness and mercy wil never leave thee. Psal. 89. 24. *When thy flesh and thy heart fails, the Lord wil be the strength of thy heart and thy portion for ever.* Ps. 73. 26.

In temptation, when thy strength fails thee, and Satan hath got the Wind and Hil and Sun upon thee, faithfulness gives thee strength. 1 Cor. 10. 12, 13. *No temptation &c.* When thy Grace grows feeble, and thou groweſt behind hand, little good thou doſt with al, and little good receiveſt, wantſt life and power, faithfulness wil quicken this, and perfect al. 1 *Cor.* 1. 9.

Nay, when thy faith fails, thou haſt dealt falſly in his covenant, broken thy vows, thy promiſes, been unfaithful under the means and mercy, and haſt denied him, faultered in thy profeſſion, as *Peter*, I *know not the man*, I know not the rule, the reproof: yet he is faithful, he cannot deny himſelf. Here thou wilt and thou muſt smart for it; he wil bring thee by Hell, but yet he wil recover thee. *Psal.* 89. 28. Though thou leave and forſake him, yet he wil not leave thee, but of his faithfulness be mindful, and not forſake thee. Mark how *Nehemiah* recovers himſelf upon this board Neh. 9. *Thou art a God that keepeſt covenant and mercy; they rebelled againſt thee many times, and did evil before thee, but thou in thy manifold mercies forſookeſt them not*, And many times didſt deliver them, for thou art a gracious and merciful God, upon this ſhelf of the boat he ſtil ſwims out.

USE, 3. *A word of Reproof.*

It ſhews the hainouſneſs of the ſin of unbeleef in the Saints departing from God. Who have had a God faithful to them, and yet they not place their faith in him, hath God ever failed? did ye ever ſeek, ever humble your ſelves, ever truſt in him in vain? why have ye done thus?

thus? how unkindly, how unreasonably have ye dealt with him? Ask your Fathers and they will tel you, ask your own hearts and they can testifie: hath he spoken and not performed? nay hath he not been better than his word, even aboundant in goodness and truth? So *Samuel.* 1. *Sam.* 12. 7. So God pleads, Jer. 2. 5. *What Iniquity have your Fathers found in me, That they are gone far from me &c. Be astonished at this ye Heavens, and be horribly confounded, saith the Lord.* Verse, 12, 13.

Thus we have done with the first part observed in this Prayer, The person to whom its directed, Viz. To God as a *Righteous Father.*

2. *The Prayer it self.*

The second part comes now into consideration, Viz. The Prayer it self: where digressing from the order of the particulars as they were laid out in the opening of the text, and taking the words as they first come to hand, we shal begin with the description of the parties for whom the Prayer was made: and therein first that dissimilitude and unlike condition that is between the world and them. *The World hath not known thee.*

1. By WORLD is meant the wicked of the world. I pray not for the world, but for those that thou hast given me out of the world. Verse, 6. 9. 1 Joh. 5. 19. *We know that we are of God, and the whole* WORLD *lieth in wickedness*: Where these two are put in way of opposition; *To be of God, to be begotten and called of him*, and to be such *As lie in Wickedness*: they are such as be made up of *Worldly Principles*, take up their abode in wickedness, and are brought to bed in it.

Because the God of this world rules in them. 2 *Cor.* 4. 4.

Because the Spirit of the world acts them, perverted mutability, whereby they are under the power of the Creature,

Creature, that carries them along. 1 *Cor.* 2. 12. We have not received the ſpirit of the world, but the Spirit of God. Becauſe they take content in the things of the world, *Mind earthly things.* Phil. 3. 19. *Are Children of the World.*

2. *Theſe Wicked perſons do not know the Father.* *Know.* That is, they have not a real and right conceiving of the Father, as in that Faithfulneſs and Fatherly affection, wherein he communicates himſelf to his. For in that ſpecial conſideration this knowledg is here to be attended, and ſo reſtrained. He ſaith not, nor yet meaneth that they did not know God, or know the Father as God, or his Deity: for it is directly contrary to the expreſſion and affirmation of the Apoſtle, touching the Gentiles in the general, look at them in the lump, as they lie in the loynes of loſt *Adam.* Rom. 1. 18. *They know God, but did not glorifie God, as God: nay God is not only manifeſt to them, but in them.* Verſe, 19.

But look at him, as a Father, and in regard of that Faithfulneſs he expreſſeth towards his, and then ye have the meaning of our Savior, and the mind of the Spirit of God in the place.

Doct. *The wicked and ungodly of the world, they know not the Fatherly Love of God, which he in faithfulneſs diſpenſeth towards his.*

They know him not *as a Righteous Father,* though they may, and happily do know him, as a God.

This our Savior takes as granted, and gives it as the reaſon of al that wretched proceeding of the ungodly againſt the Saints in al Ages. Joh. 16. 3. *Theſe things they wil do unto you, becauſe they have not known.*

the

the Father, nor me. Joh. 15. 12. *These things will they do unto you for my Names ſake, becauſe they knew not him that ſent me.* And this is not only true of thoſe, *Who are of meane place and parts,* who happily neither had helps to inſtruct them, nor abilities to improve ſuch means of knowledg, as might lead them to the underſtanding of the Father: As they ſpake of the baſer ſort: *This People that know not the Law:* A company of Poor, ſilly, deluded, ſottiſh Creatures, that never had teaching and training up in the knowledg of the Lord: But our Savior affirmes it of ſuch, who thought their penny good Silver, and prided themſelves in the profeſſion & knowledg of the truth, nay Chalenged both intereſt and acceptance in God as a Father. Joh. 8. 54, 55. *If I honor my ſelf, my honor is nothing:* It *is my Father that honoreth me, of whom ye ſay, that he is your Father.* And yet ye have not *Known him. q. d.* Though ye lift up your heads, and would bear the world in hand, that ye are the only people of the Lord, & ſtand in ſuch neer relation, & are ſo dearly affected to him, and ſo highly eſteemed of him, that he is your Father, when in truth, theſe are but falſ Preſumptions of your Priviledges, and vaunting of your Pride: for yet to this day ye have not known him: you that are the learned Doctors of the Law, you who profeſs your ſelves the Guides and Leaders of the people, and to be inſtructers of ſuch, who are ignorant, and therefore ſhould know the myſteries of Godlineſs, yet ye know not the Father, but I know him.

Obiect. *But you will ſay, however this may be granted and confeſſed to be true, of the rude and unlearned multitude. which are marvailous ſottiſh in themſelves, and inſufficient to ſearch into the knowledg of the perfections of the Deity. Yet that the profound Schollers, yea Miniſters, though wicked and ungodly, yet for time, Standing, ſtudies, marvailous eminent, Dextrous*

and famous for their skil in al Tongues and Arts: Nay who have Preached both long and much of the Deity and persons, of Christ, and of the special relation betwixt the Father and Christ, should yet be ignorant of them, how can this suit with reasonable apprehension?

Answer four things.

1. Though the perfections of the Deity may be apprehended, by the dictates of our consciences and the creation of the world: yet the discerning of the Trinity of the persons in the unity of the God-Head, is beyond the ability of any of the lost Sons of *Adam*, being left unto the search, which the light of their own reason wil lead them unto. And because, as the unity of the God-head doth most appear by the works of creation: so the distinction of the persons is best perceived by the works of Redemption. Because our natural reason cannot compass it; its not sufficient to conceive this. And therefore ye shal observe when ever either question or expression is presented to any of the wisest of the Heathen, touching Redemption, or resurrection; They look at it as a meer delusion and dream, and cast it away with scorn. Act. 17. 32. When *Paul* Spake *of the resurrection, some mocked, some wondred, and said, we wil hear thee again of this matter.*

2. *That God the Father should be the Father of Christ, as God-Man, and in Faithfulness dispense Fatherly love to any of his.* It exceeds the reach of al *Humane Reason*, and had it not been revealed in the Scriptures, it could never have been apprehended by the improvement of the best abilities of men and Angels. 1 Cor. 1. 20. *When the world in the Wisdom of God knew not God* (that is, by the Wisdom that he had left imprinted on the works of creation and providence, they could not know God in Christ, nor the way of his dispensation therein. *It pleased God by the foolishness of*

Preaching

Preaching to ſave them that beleeve: By that which the world cals fooliſhneſs. For the *Croſs of Chriſt is fooliſhneſs to the Grecian, and a ſtumbling Block to the Jew.*

3. Though it doth exceed the reach of reaſon to find this, or Fathom this, being improved to the higheſt pitch, *Yet after it is revealed and diſpenſed with plainneſs* out of the word, *The reaſon of a carnal man may yield aſſent thereto*, and by force of Argument be conſtrained to ſubmit to the convincing Evidence thereof: for its above reaſon, but not againſt reaſon. Its beyond the reach of reaſon to Fathom, but its not Croſs to the rule of right reaſon, but it may, and wil confeſs it. For its a ſtaple truth, for ever to be held. There is nothing in the Nature of God, or the actions of God, that can be contrary to the Wiſdom of God (for then God ſhould be contrary to himſelf, which is aſſuredly blaſphemous to think) and certain it is, the rule of right reaſon is a beam of Gods bleſſed Wiſdom, which he can no more Croſs, than in truth he can be Croſs or contrary to himſelf. Therefore *Paul* cals it *Wiſdom in the greateſt Eminency.* 1 Cor. 2. 6.

4. When this Fatherly love and Faithfulneſs of God is revealed out of the Scripture, though the judgment of a carnal man may confeſs the truth, yet he cannot conceive it. He may be conſtrained to yield to the evidence of Argument which he cannot gainſay, yet the reality and ſpiritualneſs of that divine good that is therein couched, he cannot comprehend.

The Sum in ſhort is this.

When the love and Faithfulneſs of God is in the Scriptures revealed, or out of the experience of the faithful recorded in Books, or wrightings, or by relation; There be theſe three things carefully to be conſidered, and as warily to be diſtinguiſhed.

1. There is the ſound of the word, ſyllable, and ſentences whereby they are expreſſed.

2. There is Reason, and Argument which is conveyed by those words, Arguments cloathed with Language and Speech: a mans Apprehensions walk abroad in a mans Expressions.

3. There is the reality of that Spiritual, and Divine Good and Truth, that lies couched, and contained within that Reason, as a precious Diamond in a curious Cabinet.

A carnal man may hear the sound of the words, understand the Grammer Congruity and signification: His Judgment may see the Evidence of the Argument, and force of Reason, which concludes beyond gain-saying, what is there disputed.

And yet the reality, and Spiritualness of that Divine Good never apprehended. *Psal.* 25. 14. *The Secret of the Lord, is with them that fear him, and he will teach, &c.* There be *Secrets* in *Praying*, Secrets in *Preaching*, and there be Secrets in al the Truths, Divine, and Mysterious, that are spoken and preached: and a man may speak of the Truths, and preach of them, and yet never *know those Secrets he preacheth.* As a man may preach the Word, and alledg the Scriptures, and there be Spiritual Mysteries which are therein contained, that happily he never knew, though he published the Word, and Reasons, that did convey them to the hearing of others, when God is pleased to work thereby. There be in the Several Metals, and Herbs, three things which are secretly inclosed in the bowels of the Metals; a *Salt*, an *Oyl*, and a *special* Soveraign *Water*, which Alchymists, that can dissolve, and unbowel the Metals, can bring out: Another man happily hath more Gold, Silver, Antimony, take whatever other Metral you will, and yet he shal never see those *Secrets*, never know them, nor ever have the use of them, though he see the view, & Metals dayly: But he that is a skilful Alchymist, he can tel how by his Distillation, to find them, & by his Art, to use them. So here: There be in the Profession of God, and his Truth, special *Secrets* of this Fatherly Love, and Faith-

Faithfulneſs, which the Saints by beleeving, as by Spiritual Chymiſtry, can ſee, & diſcern, & have the uſe, & find the comfort of: Whereas others, who profeſs as much, and can ſpeak as freely, and it may be, more freely, never come to find really, or truly to diſcern what they ſpeak. As *Job*; *I have heard of thee by the Ear, but now mine Eye hath ſeen.* To ſpeak of God by hear-ſay, but to find God making himſelf real, and to ſee him *as he is*, though not in Perfection, yet in truth, and in ſome kind of proportion: and therefore in effectual Calling and Converſion, it's ſaid, That the Saints are *turned from darkneſs, to light, and from the power of Satan, unto God.* Sin ſeems another thing than ever: Gods Love and Faithfulneſs, carry an amazing kind of aſtoniſhment, that the ſinner wonders where he hath been. Now he can ſee a God in the World, and the wonders of his God like Love and Mercy: al which were in the dark, and he in the dark before; al came by report and relation: now he ſees them real, and knows what it is to have Fatherly, pardoning Mercy; and indeed knows, and confeſſes, he never knew what God meant, or Sin meant.

There is one only Objection that I know, that is a little to be removed, which carries ſome kind of difficulty at the firſt appearance. *John*, 7. 27. *We know* (ſay the Phariſees, when they would not entertain Chriſt as the Meſſias) *this man, whence he is; but when Chriſt cometh, no man knoweth whence he is.* They had reſpect to that of *Micah*, 5. 2, 3. *Whoſe goings have been from ever-laſting.* To which Speech, Jeſus replied, *Ye both know me, and from whence I am: and I am not come of my ſelf, but he that ſent me, is true* (that is, Faithful) *whom ye know not.* Whereas our Savior profeſſeth, that they never knew him, nor his Father, *John* 16. 3. And again, if they had ſeen him, they had ſeen his Father; *and yet now both theſe ſeem to be contradicted.*

Anſw.

Anſw. Our Savior is to be attended in a double Reſpect.

1. *As Man*; and ſo they ſpake of him: *We know whence he is: Is not this Jeſus, the Son of* Joſeph, *whoſe Father and Mother we know?* John, 6. 42.

2. *As the Son of God, by eternal Generation*; and as *God and Man, by Hypoſtatical Union*, who was appointed by God, and in his time, ſent out from the Father, upon the great work of Redemption.

He grants, they knew him as a Man: But as ſent from the Father, as God-man, upon the great work of Mediation, *They neither knew the Father, as ſending*; *nor him, as ſent.*

REASON.

1. *Gods own Secrets muſt, and can be diſcerned by Gods own Spirit, and the Spiritual Light from thence received.*

There be ſome of Gods ordinary Courteſies which he extends in common to al Creatures; his Rain fals, his Sun ſhines upon good and bad. He gives Life, and Breath, and Being to al things, *Acts*, 17. Al things are at his finding, and the eyes of al things look to him, and he fils every living thing with his Goodneſs.

There be alſo peculiar, and choyce Favors, which he hath reſerved for his Secret Ones, in the ſecret Conveyances of his Providences, *which none know but his Favorites.* The *deep things of God*, as *Paul*, 1 Cor. 2. 10. The Spirit only ſearcheth theſe deep things. His everlaſting Mercy, and Fatherly Faithfulneſs in Chriſt. Theſe are deep things; and as no man knows what is in man, but the Spirit of man: ſo no man knows the things of God, but the Spirit of God.

And it's the Anſwer to that Queſtion, 1 Cor. 2. and laſt, *Who hath known the mind of the Lord?* q. d. None can pry into the Ark of his Privy Counſel, which hath

hath been from everlasting: and therefore he adds, *We have the mind of Christ.* He that hath Christs mind, may know Gods mind, for he is Privy to it. *Luke* 10. 21. *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto Babes; even so, O Father, because it seemed good in thy sight: no man knows who the Father is, but the Son, and he to whom the Son will reveal him.* It must be from the Revelation of Christ, that any come to the right knowledg of the Father, *John*, 1. 18. *No man hath seen God at any time; but the only begotten Son, who came out of the Bosom of the Father, he hath revealed him,* that is, those Bosom Affections of his Fatherly Love.

2. Our Apprehensions, and Conceivings of God, hold proportion with his Dispensations of himself to us. There must be ever some print of some operation and impression of his Excellencies, or Relation left upon us, before any thing can be discerned: *For he dwells in the Light that no Creature can attain unto*: and to pry into his Secrets, which he hath reserved in his own Bosom, as indeed *we should not (Secret things belong to the Lord, but things revealed, to us)* so in truth, *we cannot* reach them, they are far beyond the scantling of our shallow Conceits.

Now the expressions which God leaves of his Fatherly Love and Faithfulness, are found no where, but in the hearts of his, whom he cals unto himself: Them he takes into the Bosom of his Love: To them he communicates these Bosom Secrets, the Foot-steps whereof are to be found no where upon Earth, but in the Souls of the Faithful: Therefore they only can see the Print of them, they only come to know them.

The great Characters of Gods Power, Wisdom, and Bounty, are left instamped, and engraven upon each Creature; and therefore they may be seen of al, and read of al, and so known.

But

But that he should fet his heart upon any loft Son of *Adam* as his Chriſt, and draw him into ſpecial, intimate, and ſpiritual Communion with himſelf through his Son; this is only to be found recorded in the Conſciences, whom he hath called out of the World.

Theſe are the unknown yernings of the Bowels of a Father, which can be owned by none, but ſuch who are his own, *Rev.* 2. He gives a new Name, which no man knows, but he that hath it, unknown Benevolence, and unknown Complacency of a Fathers Bowels.

USE, 1. *Of Inſtruction.*

1. Therefore it is not ſafe to lean to the Counſel, or be led by the Opinion of Carnal men, touching the doubts we have, or difficulties we find, concerning the Love of God unto our ſouls, and his Faithfulneſs in the performance of his gracious Promiſes. Alas, they know nothing of thoſe things, how ſhal they be able to make us know them? They underſtood nothing themſelves, and how ſhal they teach others? Is any ſo weak, and ſilly, that he would go to a blind man, to make him judg of Colors? or a deaf man of Sounds? or he that never knew the way, to be a Guide, to lead him the way? unleſs he were reſolved to miſs his way, and end alſo. True indeed, they may ſometimes ſpeak things by hearſay; but to ſpeak things from grounded Knowledg and Experience, they cannot, becauſe they have none.

2. Hence it's plain, That the meaneſt Saint, and moſt ignorant, doth yet know more of Gods Fatherly Love, and is better acquainted with the Faithful Performance of his Promiſes, than the moſt learned, and profound Doctors of the World: Becauſe they know the Father, and are privy to his Secrets, and have his Boſom Counſels communicated to them, by the Lord Chriſt, which are Riddles, and Wonders, and Myſteries to the whol World, and to the Princes thereof.

USE

USE, 2. *Of Terror.*

It discovers the dreadful Estate, and miserable Condition of al wicked men, the Children and Darlings of the World, who take content in it, and give content to it. The World, it is likely, may lay you in her Bosom, for the World wil love her own: but ye be far enough from the Love of the Father, as ye be far from the knowledg of him. Hence a Sea of Misery breaks in upon thee, able to over-whelm thy Soul irrecoverably. If it can be once said, *Thou knowest not the Father*, there is enough said to sink thy heart in everlasting discouragement. In this Estate thou canst expect no good, for thou canst receive no good from the hand of the Lord, though he be the Father of Mercies, and God of al Consolation: There is none for thee, not one Blessing nor Comfort. For if God communicate any thing of himself unto the Sons of Men, it is by his Spirit, whose Office it is, *To lead them into all Truth*, John 16. 13. *and to seal them up in the Truth, unto the day of Redemption*, Eph. 4. Al that is the Fathers, is Christs, and the Spirit takes of Christs, and so of the Fathers, and gives it unto such, for whom it is appointed, *John*, 16. 15.

But it's the depth of thy Misery, thou canst not receive the Spirit.

1. Thou canst receive nothing of the Father, though it were given thee, *John*, 14. 17. *I will send the Comforter, whom the World cannot receive, because it doth not see, nor know him.* This is thy Condition right: Thou canst not see, nor know the Spirit, and consequently, nor the Father: therefore nor receive him, and therefore receive no good. The Spirit wil not take the Mercy of a Father to pardon thee; the Love of the Father to support; the Peace of the Father to quicken; Grace of a Father to purge, and sanctifie thy corrupt

heart. The holy Spirit, would take of Christs, and so of the Fathers, and give to thee: But thou art a worldly, wicked wretch, and thou canst not receive the Spirit, nor Christ, nor Mercy, nor Love, if thou had'st them laid before thee.

2. And as thou canst receive no good from the Father, *so thou canst perform no good Duty to him, that may find acceptance with him, or a blessing from him.* Thou knowest not the Father, therefore thou canst not love him, nor fear, nor honor, nor obey him. That which the Eye sees not, the Mind knows not, the Heart affects not, fears nor, prizeth not at al, nor performs the least Duty to him; because thou fallest short in thy Apprehensions wholly of him. Nay, mark what I say, Thou did'st never pray to this Father of Christ, and of al compassion in him. If I wil pray with my Tongue, I wil pray with my Understanding also, saies the Apostle. Upon that Father thou did'st never cal, that thou did'st never know to this day. It was a Fancy of thine own devising, it was not the Father of Christ, and thine in him thou called'st upon: For thou could'st not seek to him, that thou could'st never know to this day. Happily thou hast learned the Lecture without Book, and canst speak the words by rote: but thou wilt not say, speaking words argues the reality of knowledg. Parrots can prattle words, which out of Custom they have heard, but understand not the things. Therefore it's an Idol of thine own making thou petitionest unto, not the true God, and Father of Mercy: and therefore thou loosest al thy Prayers, and Performances, they never come neerer to God. As thou knowest not him; he wil protest to thee at that day, *Depart from me, ye wicked, I know you not*: I own not either Persons, or Prayers, or Duties: *Ye did not call upon me, when ye howled upon your beds.* When the Dog is hanged upon the pale, Nature teacheth him to howl for help and release out of misery, though he hath neither Reason, nor Under-

Underſtanding to know what that is, which muſt help. So Nature teacheth, and miſery forces to howl out.

3. Thou layeſt thy ſelf open to the in-rode of al Temptations and Corruptions, that either the occaſion from without, or diſtempers from within, ſhal lead thee into; to turn deſperate Oppoſer of the Truth, Hater and bloody Perſecutor of Gods People. Thou knoweſt not God, and thou knoweſt not what thou doſt againſt him, or his People. *John* 16. 2, 3.

4. Carnal Men can have no diſcerning, or right Judgment of a Spiritual Condition, either their own, or others. The Devil may cozen thee with Colors; and thou mayeſt delude thy ſelf with Dreams, prop up thy heart with vain hopes. But it's certain; where there is no knowledg, but ignorance, there can be no evidence, or certainty. Thou knoweſt not the Father, nor his Love, nor Mercy, nor Faithfulneſs in his Promiſes; and therefore canſt have no aſſurance of his acceptance of thee.

Object. *But I hope I am ſomwhat, and have ſomwhat more than the World.*

Anſw. Try it thus: The whol World lies in wickedneſs, is brought to bed, ſits at eaſe in ſome ſinful luſts, out of which they would not be removed. So the yong man: If thou lie, or lodg in a diſtemper, takeſt up thy reſt therein; as Beetles, though they fly abroad, yet lodg laſt in a Dunghil; know, thou art one of the World, and ſhalt periſh with the World. *That they might all be damned, which love not the Truth, but have pleaſure in unrighteouſneß.* 2 Theſ. 2. 12.

Thus we have ſeen what the Condition of the World is, as touching their Ignorance of the Father, *They know him not.*

There is yet somthing further held out in the Words, as they are set in way of opposition to our Savior, They do not know, but *I do know, and these know.*

Doct. *The Disposition, and Carriage of our Savior, and the Saints, towards God, is wholly cross to the world.*

This the Reason, and frame of the Words, fully lay open unto us at the first view. And hence it is, that they are set forth unto us by way of Contradiction, which carry the Contrariety of the largest extent that can be. Contradiction divides the whol breadth of being or entity, al come within the compass of one of the sides. The World hath not known thee, *I have known thee, and these have known that thou hast sent me.*

Knowledg it is, that makes way for the allowance, and choyce of the heart; for the stirring and moving of the Affections; for the exercise, and putting forth of al such Operations, that issue from them, and the whol man. Therefore if they do not know him, then not chuse him, love him, fear him, desire, delight in him, serve him, or seek his Glory in the least measure. And hence there is a contrariety betwixt Christ, Christians, and the World, in the whol compass, and largest extent that can be conceived, either in disposition, or action. And this is made the Evidence, and Ground why the World hath nothing to do with God, nor Spirit, in the things of Grace, *John* 14. 17. *The Comforter, the World cannot receive, because it seeth him not, neither knoweth him.* And therefore it is, the Scripture expresseth the most perfect, and absolute opposition that can be, when it would discover the distance betwixt Christ and his, and the world, 1 *Cor.* 3. 19. *The wisdom of the world, is foolishness with God.* It's not the *weakness*, and the occasional

occaſional *miſtakes* of the World, or ſomthing that is moſt *erronious in the world*: But the very wiſdom of the world, what is it at the beſt, or it may ſeem to be in the higheſt ſtream of worth, if any worth be in it, that is not only *fooliſh*, mingled, mixed, or accompanied with ſomthing that was *fooliſh*, may be a little blended, or *blemiſhed* with folly; but it is *fooliſhneß* in the *Abſtract*.

The beſt that is in the world, is the worſt that can be conceived in the way of God. So *James* takes it for a thing confeſſed, and notorious, Chap. 4. 4. *Know ye not, ye Adulterers, and Adultereſſes, that the Friendſhip of the World, it is Enmity againſt God?* Al of it is altogether in the higheſt ſtrain of Oppoſition againſt the Lord. This is that the Apoſtle *John* peremptorily affirms, and that with as much indignation and diſtraction, as can be, 1 *John* 5. 19. *We are of God, but the whol world lies in wickedneß.* It is not only *wicked*, or ſome of it may be ſo conceived, but the *whol* of it is *wickedneß*, and it *lies* in it. The whol Frame, Diſpoſition, yea, the very Conſtitution of the Circuit of the World, is ſetled upon ſuch Lees: and therefore the ſame Apoſtle undeniably infers it, Chap. 2. 15. *Love not the World, &c, for if any man love the world*; theſe are at that deadly feud, that they cannot ſtand together, they deſtroy each other. *If any man*, be he what he wil, you ever find it true in al perſons, at al times; *the Love of the Father is not in him.*

REASONS, *are three.*

1. Conſider the higheſt Fountain, and firſt author from whence their diſpoſitions and operations do arise, both in our Savior, in the Saints, in the World, and in the Wicked. There ye ſhal perceive the oppoſition to be in the higheſt ſtrain, that can come within the reach of reaſon, or indeed can be in the reality of truth.

Hither our Savior looks, when he would diſcover the rock

rock, out of which they were hewn, and the first Pedegree of that profaneness and Wickedness which overflowes in the hearts and lives of the ungodly. *Joh.* 8. 38. When he would lead the wicked Jews to the Founrain, whence their cruelty and murderous carriage did proceed, he points at it with the Finger. *I speak that which I have seen with my Father: and ye do that which ye have seen with your Father.* They Answer *Abraham is our Father.* Jesus saith unto them: *If ye were* Abrahams *Children ye would do* Abrahams *works; but ye seek to kill me,* and this did not *Abraham. But ye do the deeds of their Father.* They could not conceive what he meant: And therefore still reply; *We are not born of Fornication, we have one Father, even God:* Our Savior again returnes an undeniable evidence. *If ye were of God, ye would love me for I came from God, nor came I of my self, but God sent me.* But because all these were Riddles: he speaks out, and shews them the Root of their wretchedness. Verse, 44. *Ye are of your Father the Devil: and the lusts of your Father ye will do; He was a murderer, and abode not in the truth:* and what he saies of one, he saies of all sins in the like case. *When he speaks a lie, he speaks of his own, for he is the Father of lies.*

As God is the first cause of truth and goodness, and from his fulness all the beams and streams of truth are derived to any who share therein: So Satan is the first cause of falshood and wickedness, and therefore called. *The Wicked one*; And from him all wickedness is derived. And hence ungodly men are called *The Seed of the Serpent. Gen.* 3. 15. They are said to be *of that Wicked one.* 1 Joh. 3. 11. Cain *was of that Wicked one*; Put in way of opposition, *To be born of God.* This I take to be the meaning of those Phrases and texts, which hence receive their explication, as belonging I conceive, properly to this place. *Joh.* 8. 23. When our Savior would shew the distance and great disagreement

ment between himſelf and the wretched and ungodly Jews, he ſpeaks, *Ye are from beneath*, I am *from above. Ye are of this world*, I am *not of this world.* Joh. 17. 14. *I have given them thy word, and the world hath hated them, becauſe they are not of this world, even as I am not of this world.* Here we have the Wel-head of hatred, becauſe they are not of the world. And we ſee that this agrees to Chriſt, as to them, and to them, by means of Chriſt; that as he ſpeaks els where. Joh. 8. 28. *He can do nothing, but what he ſees his Father do.* Joh. 14. 10. *The words that I ſpeak, I ſpeak not of my ſelf, but the Father that dwelleth in me,* As the firſt perſon dwels in the ſecond, he is thus from the Father, and works from the Father. So his Saints and faithful are of and from the Father, by him. Whereas the wick d, *They are of the world.* That is, their diſpoſitions which are corrupt, they iſſue firſtly from Satan, who caſt's in his Seed of rebellion into their hearts, according to which they are framed. And upon this ground, he is called *the God of the world.* As he is firſtly evil and cannot but be evil, and al evil is from him, that is in the world. For by his wickedneſs, al the world and wicked comes to be tainted, and by the leaven of his wickedneſs, defiled. Their minds, ſo far as erronious, are made up of his deluſions. Their hearts, as they are ſtuborne and ungodly, are made up of his rebellions.

2. Conſider the next immediate cauſe, by which they are acted, this alſo will evidence the ſtrength and diſtance of their oppoſition, and that in the greateſt extremity. And this you ſhal find moſt pregnantly. 1 Cor. 2. 12. *Now we have received, not the ſpirit of the world but the Spirit, which is of God, that we might know the things, that are graciouſly given us of God.* So that there is a ſpirit of the world, which blinds mens minds; and minds which the light of the glory of God, in the face of Jeſus Chriſt, cannot ſhine upon them, nor the

power of any savory truth or good come neer them, or work upon them; but they stop the passage against al, do most desperately and resolutely oppose al. And that is perverted mutability set on, or set a going by the provoking and cursing power of the Law, the malignity of Satan, having leave, and sometime command from God, to wind up the wickedness of mens spirits to the highest strain of the activity of evil.

When God said, *who wil go and deceive Ahab*, Satan answers, *I wil*. The Lord asks, how? *I wil*, saies he, *Be a lying Spirit in the mouth of the false Prophets*. *q. d.* It was in his power, if God would give leave, to act their minds and Tongues, as one man, to speak and perswade unto deceiptful waies, which would undoubtedly bring to ruin. And this is the meaning of those two Phrases. *Eph.* 2. 2. Men are said to *walk according to the course of the world*: one Spirit and guise in them al. If it be asked, what that is, he adds, *According to the Prince of the Air, the Spirit, that now worketh &c.* When the Prince of the Air, by his impulsions and suggestions draws out the distempers of the ungodly to the utmost activity. And this is noted in the next words, *They fulfilled the wils of the Flesh and of the mind*, what a corrupt heart and Vain Head would carry a man unto. He must needs go, whom the Devil drives. This is called the wil of the Gentiles, that is, what men, left to the corruption of their Natures, would wil.

Contrarily, The Holy Ghost takes ful possession of our Savior, and from Christ, dwels in the hearts of his Saints, by which they are strengthened, *Eph.* 3. 16. Strengthened with might by his Spirit in the inner man. So that there is, 1. The inner man, which is Grace. 2. Strengthened in this. 3. By the might of his Spirit. So, *led by the Spirit*, Rom. 8. 15. yea, not only *strengthen*, and *lead*, but *mightily*, and actively *works in him*, when they are quickened to work the Works of God.

God, *Col.* 1. laſt; I ſtrove, but it is according to the working of Chriſt, and that is mightily: therefore *Stephen* ſaid, *They could not reſiſt the Spirit by which he ſpake*, Acts, 6. As the Prince of Darkneſs by his Impulſions, draws out the Activity of Corruption in the ſtrength of it; So the Prince of Light and Grace, the Lord Chriſt, is greater than he that is in the World, and carries the Faithful by an invincible Power.

3. Look at them in the main ends at which they aim, in al their Operations and Proceedings. Our Savior came not to do his own wil, or ſeek his own; but to do the wil, and ſeek the Glory of the Father. Therefore the Scope of his whol Work, it is, to *break the Head of the Serpent*, Gen. 3.15. *To deſtroy the works of the Devil*, 1 John, 3. 8. *To deliver from the preſent evil world*, *Gal.* 1.4. And al the Saints are of the ſame Heart, follow his Colors, and Command. When the Devil, and the World; the Prince of this World, and the Children of this World, they ſet themſelves in al their Contrivements, plottings, practices, to deſtroy the Glory of God, the Kingdom of God and Chriſt; and ſet up the Kingdom of darkneſs, and wickedneſs, in the minds and hearts of men, *Rev.* 12. 7. *Michael*, and his Angels: the Dragon, and his Angels

USE, 1. *Of Inſtruction.*

1. Hence there is no reconciliation between ſuch as be of the World, and ſuch as be of God, to be hoped for; between the Worldlings, and thoſe that are truly Chriſtians: It's as poſſible to make Heaven and Earth meet, Fire and Water, Light and Darkneſs, Chriſt and Belial accord together; Becauſe theſe are Contraries, their very Being and Conſtitution is Diſſention; and therefore they muſt ceaſe to be, if they ceaſe to oppoſe, and ſeek the good and preſervation, each of other.

Let the ungodly, for their own ends, and to ſerve their

own turns, profess never so fair, promise never so much, pretend never so much Love and Faithfulness, and seem also somwhat seriously to endeavor to ingratiate themselves into the hearts of the Godly: Be they never so neer in acquaintance, and familiarity with them: Be they for the present, never so studious, and laborious in al proceedings to promote their good. It's certain, their distempers are but restrained, and the malignity of their Nature curbed, and confined for the while: Let but occasion suit, and temptation be offered, and they wil be as deadly Enemies, nay, most fierce in their malice, and out-rage, as they have been friendly in appearance in former times. None more inward with *David*, than *Achitophel*, while opportunity served to bring about his own Honor, by that acceptance he had with *David*. *It was thou my familiar friend, we took sweet Counsel together, and went up to the House of God together also*: complied in al occasions, temporal, spiritual, were endeared each to other, bore each other in their very Bosoms: But no sooner is Conspiracy stirred, and Rebellion raised by *Absalom*, that was likely to carry it; but *Achitophel*, he forsakes his Colors, forgets al former Engagements, becomes the deadliest Enemy of the most inward, and endeared Friend, as formerly he did pretend. *Judas* trained up under the Wing of Christ, but he had a worldly heart; and when the time served, he betray'd his Master for it. Never therefore, look what men pretend, but look what they are: If he be of the World, and Friend to it, know assuredly, he wil be an Enemy to God. And therefore, it checks the deluded Conceits, and misguided Apprehensions of some of Gods own, that are Novices in Religion, who are apt to conclude, It's want of Prudence, and Christian Moderation, Humility, and Sweetness of Carriage, that they do not win every man, even the wicked, and such as be worldly, and Carnal; that they might have their Approbation, their Love, and Affections, as they list enlarged.

ged. Oh! men are not prudent, they do not ſo wiſely carry themſelves in that courteous manner as they ſhould; they might win al, and have every mans good word. If a man wil not lay aſide his Grace and Holineſs, let him walk as prudently, and melt into kindneſs and Courteſie; the World wil be croſs to him, and he to it: and he muſt conclude, he ſhal find contention and oppoſition. Al his Policy wil not work his Peace. It's folly to expect, and it's madneſs to promiſe it, That Reconciliations, and Contradictions ſhould meet. Who walked in greater Prudence and Innocency, than our Savior; beyond the exception of Envy it ſelf: and yet he was not beyond Oppoſition, and that moſt fierce, which he found in the World.

2. We muſt not judg the worſe of mens Perſons and Profeſſion, becauſe of that univerſal oppoſition they find abroad. It's the portion of Chriſt, and that which al thoſe that are like him, muſt expect. It was the Sect of the Saints, and ſuch as followed the Rule of the Lord, of whom they confeſſed, as a thing commonly known. *This Sect is ſpoken againſt, every where*, and yet no *Sect* ſincere but that, *Acts*, 28. 21. Al men perſecuted, and ſpake evil of ſuch, of whom the Word, and our Savior ſpeaks Bleſſedneſs: *Bleſſed are ye, when all men perſecute you, and ſpeak evil of you, for my Names ſake*, *Matth.* 5. 10. They may as juſtly, and reaſonably challenge Gods Name guilty, and blame-worthy, as thoſe who profeſs it, becauſe that is moſt of al oppoſed, and condemned, when men are reviled for that. Therefore it is a ſhallow, and miſ-guided Conceit of ſome who are ignorant, to make ſuch Inferences. Certainly, al is not right, there is ſome more than ordinary failings in his way, a ſhrewd ſuſpicion his courſe is faulty, elſe how comes it he ſhould be oppoſed, and ſpoken againſt by ſo many, ſo univerſally. The World is up in Arms againſt him. So it was againſt Patriarchs, Prophets, Diſciples, and Chriſt. Therefore the Lord hates the World, praies

not for the World, condemns the World. It was no more, but what Christ found, and those who are most like him shal.

3. Saving Conversion wil break the dearest Friendship, and neerest Relation in the world, amongst those that are of the world.

Because it sets men in greatest opposition, and crosness one to another. It cals men into Light, and therefore darkness cannot accord with it. It makes men Righteous, and therfore Unrighteousness cannot agree therewith. Thus Christ is said to come into the world, to set the Mother-in-Law, against the Daughter-in-Law, *The Father against the Son, a mans Enemies shal be those of his own House.* His saving Grace sets them in greatest opposition, and contrariety; and therefore must occasion the greatest contention amongst them. Christ puts Enmity, he laies the Siege, and none can raise it.

USE, 2. *Of Examination, and Tryal.*

This gives in sad Evidence against those who are Neuters in Religion: Such are discovered by the former Doctrine to have no Religion, nor Truth at al in them. Such as can plough with an Ox, and an Ass. Your Linsey-woolsey men, who can take the color of any Company, and occasion; with the Saints they can seem such; and with the world, they wil be such as they are: Can serve Time and Tide; wil be of any side, provided they may be of the safe side. As Neutral Cities in time of War, they are content to pay to both Armies, that they may not be spoiled with either. They are content to favor the world, that they may not be persecuted; yet they would not oppose Religion, lest they should be justly condemned of gross wickedness. But carry fire in one hand, they would not be counted prophane, but honest: and yet water in the other hand, they would not be conceived too strict. When indeed there be but two Kingdoms,

Kingdomes, thou muſt be in one, either in darkneſs or in light. The world is up in Armes, and there be but two ſides, and thou muſt take the one. *He that gathers not, ſcatters. Thou canſt not ſerve two Maſters:* Be Follower to two Commanders. If Chriſt be God, follow him: If the world be God, follow it. But how ſhal we know?

1. *Obſerve what affection the world, and worldly men beare to thee.* However happily there is not ſo fair and ful and free familiarity: yet if their hearts can take contentment and ſuite, and ſoder ſecretly with thee, Certainly they ſent and ſavor ſomthing like themſelves, or els they would never love it. Joh. 15. 19. *The world loves her own*: And if it love thee, aſſuredly it owns thee, as one of hers really, however thy profeſſion carries another appearance to men, to whom thou canſt conform, and with whom thou canſt comply.

Why, ſay your companions, ſuch a one a Puritan? Tuſh; he may and can comply with his godly Brethren, for to pleaſe them: but he is a good fellow: If time, place, and company fit him. But a man ſound at heart, at core, they cannot indure his company, nay not abide his Name.

As with the Stomach that is chollerick: we can judg the good of the Phyſick, by the working of the Stomach, if it can receive and digeſt it, that it ſtirr not: we conclude its not right Rhubarb, but a Dock-root, it ſtirs not the humor, eſpecially when the Body is ſo fit to be wrought upon.

2. *Conſider how thy heart can ſecretly ſuit with worldly ones.* He is known by his companion, that cannot be known by his own courſe and practiſe in private. Becauſe, like wil to like. Birds of a Feather wil flock and fly together. As here in *New-England*, The color of ſome Birds is very ſtrange, by reaſon of the Climate, heats and colds: and that cauſes ſome wholly to differ from other. Yet if we ſee them flock and mate commonly

commonly together, we conclude, it is a Starling, not a Black-Bird, ſhe keeps with ſuch: though her color and Feathers be other, yet her Nature and kind is the ſame. 1 Joh. 4. 5. *They are of the world, and the world hears them.* When a man can hug and harbor a varlet, a ſcummy wretch, that is not fit to ſit among the Dogs of a mans Table; and a wiſe holy-hearted man would take the windy ſide; its certain ſuch a one is a worldly wretch. Away from me ye wicked. Pſal. 6. 8. *The wicked is an abomination to the Righteous.* Prov. 29. 27.

3. *Obſerve whence the root and riſe of thy diſpoſition or thy actions come.* Canſt thou ſay as Chriſt? *I do nothing, but what I ſee the Father do.* The words I ſpeak, they are not mine. Canſt thou ſay ſo? The words I ſpeak, the works I do, they are not mine, but Chriſts?

O Righteous Father, the world hath not known thee, but I have known thee &c.

THis verſe being a further diſcovery and deſcription of the parties for whom our Savior Chriſt prayed in the foregoing 24. Verſe. That they might be with him, and ſee, and ſo injoy his glory in Heaven.

Each part of the deſcription carries a ſecret kind of conſtraining force, to ſet home the former concluſion, and provoke the Lord to the grant of his Prayer, and that Priviledg, unto the Faithful, that they might ſee the glory of Chriſt.

1. The

1. The world knows not the Father nor yet the Son: and therefore they have, as no Title to it, ſo no ability to Fathom it, nor hearts to take delight therein, or to promote the praiſe thereof.

2. Our Savior he knows the Father, the depth of that Fatherly affection of his, and that unconceivable glory, which he hath, and wil alſo communicate to him: And his Saints alſo know that he was ſent by the Father, on that Ambaſſage of life, and for the accompliſhment of that great work of Salvation, by which, as the higheſt pitch of glory, might be poſſeſſed by himſelf; ſo alſo purchaſed for them. And therefore as he is worthy to obtain this of the Father; ſo they alſo fit to injoy it, and to advance the glory of the Father, and him in it.

3. That he hath manifeſted, and wil manifeſt yet further the name of that Fatherly love, the glory of that Grace, and mercy, and ſaving Redemption by him provided, and al to this end, that Chriſt might be in them. And Gods love manifeſted in them and by them, ſharing and injoying the glory that Chriſt ſhould poſſeſs, and that they ſhould be ſpectators and admirers of for ever. If now the world neither knew the Father, nor therefore could love or honor him, nor his Son: It was not fit they ſhould be with Chriſt, or ſee the glory of Chriſt, given him out of his Fathers love.

But if Chriſt knew the Father, and his Fatherly love, and that he was ſent on purpoſe upon this Ambaſſage: and being ſent for this, did and doth indeavor this, and that for this end, that Chriſt and that Fatherly love might be in them, and the Saints know al this: Then he is fit to ask and obtain this mercy: they fit to receive it, and they ſhal glorifie God herein, and he attain his glory, while he is pleaſed thus to grant the Prayer of our Savior, and to glorifie him and them.

We have opened and finiſhed that part of the deſcripon of the parties which was laid down by way of diſſimilitude,

militude, both, as the world, are considered in themselves, in regard of the ignorance they have of God: and as by way of dissimilitude they stand in reference, comparison, and consideration with our Savior and his disciples.

We are now come to inquire the other parts of the description of the partyes, for whom the Prayer is made, whose worth and excellency is set forth by their effects 1. I know thee. 2. These also know that thou hast sent me; And herewith we shal take in the second general, to wit the person who doth pray: intimated in the words where we have two points.

1. From these words.

—— I know thee.

Doct. *The Lord Christ hath the knowledg of the Father in a peculiar manner.*

I say the knowledg of the Father, for that is constantly to be carried along with us, in our consideration, and to be kept in our Eye, that we may keep to the scope of the place and aime of our Savior in his Prayer and expression.

For he looks at him, as we have shewed, as a righteous Father, such a one as doth dispense his Fatherly affection in Faithfulness unto his. And therefore those of the world, upon whom his Fatherly affection was never set: nor were they within the compass of the Covenant of his Grace, had no interest therein, to whom his Faithfulness and truth was never ingaged, and therefore they could challenge nothing, nor yet was he bound to accomplish any thing for their spiritual and eternal good; And therefore if our Savior had prayed for them, that they should have been in Heaven, and have seen his glory, he had prayed for that, which the Father

Father was not bound to grant in Faithfulneſs, nor were they fit to injoy. For they know not that Fatherly love and affection of his, which moved him to give Chriſt that glory: nor could they be affected with it, nor receive the good of it.

But He, who knew the Father, he Prayes for this Favor: And he Prayes for them alſo, who have known both the Father and him, in their conjoint purpoſe: The one, that is, the Father appointing and ſending: The other, *Viz.* The Son, coming upon that commiſſion of love and life for the good of his, which they knew, and in which they rejoyce.

That Chriſt, who was in the commiſſion to work this, and they for whom it was wrought, and knew it, have an intereſt in it, and take content to injoy it: That ſuch perſons ſhould Beg for ſuch Priviledges, From ſuch a Father, whoſe heart is towards them, and their minds and hearts towards him and his Fatherly affection: This muſt of neceſſity be of great power to prevail with ſo righteous a Father to hear and grant, therefore we muſt hold it to this point and reſpect. Chriſt knows him as a righteous Father. The Lord Chriſt hath the knowledg of the Father, and his love and Faithfulneſs in an eſpecial manner. Take a place or two which wil give undeniable teſtimony to this truth. Math. 11. 25. *No man knows the Father, but the Son, and he to whom the Son wil reveal him.* Joh. 1. 18. *No man hath ſeen the Father at any time, but the only begotten Son, who was in the Boſom of the Father*: He ſaw al his Boſom ſecrets, and was fully acquainted with Gods heart and counſels, he hath revealed them unto us. And therefore the Apoſtle iſſues al here: ſpeaking concerning the deep things of God. *The Spirit ſearcheth the deep things of God*, that is, of the Father; but how come we to reliſh either the things o. the Father or Spirit? who hath known the mind of God? Why, we have Chriſts mind, and he knows the Fathers mind. And

our Savior professeth as much touching this expression. Joh. 8. 38. *Ye speak the things that ye have seen with your Father: and I speak the things that I have seen with my Father.*

Here we shal open three things.

1. *How Christ as Second Person is said to know the Father.*
2. *How as Man he comes to share in this knowledg.*
3. *The Reason of it.*

To the First.

For the right apprehending, how the Second Person may in a peculiar manner be said *to know the Father*, we must conceive that the knowledg of Christ, as Second person, may be attended upon a double consideration, or ground.

1. *As it Issues from the understanding of the God-Head.* For God, according to the expression of the Scripture, being a Spirit, & of al other most excellent, and therefore reasonable, he must have the most excellent faculties: and therefore understanding and wil. For what is most eminent, that we have allowance, from the rule, to beleeve, that it doth belong to the God-Head, and we may so conceive of it.

From this understanding it is, that the God-Head is said to be Omniscient, to know al things, that are knowable. This being an Attribute of the Deity, it doth equally belong to al the persons: For al the Persons having one and the same God-Head, they have equally al the Attributes of the God-Head indifferently, equally, belonging to them. Therefore al are eternal, immortal, infinite, Omnipotent, Omniscient, and to know al things: and to know each other in this generall sense: and the Father and Spirit know the Son, and He them by this kind of knowledg. But this is too large, not here attended.

For it is not proper to say, That the God-Head knows

knows the Father to be Father of it, with that ſpeci.l reference; or that the God-Head ſhould cal the Father, my Father; I ſay it is not proper, nay it is not true.

For the Father is not the Father of the God-Head, but of the Son.

If it could cal the Father as Father of it: then it ſhould be the Son of the Father, then it ſhould be begotten of the Father.

But the Father begets the Son, not the God-Head.

That which belongs to the God-Head, belongs to al the perſons, as being common: then to the Spirit. Then the ſpirit might know and cal the Father, the Father of it, but that he is not.

That which belongs to the God-Head belongs to the Father, and ſo the Father might be a Son to himſelf.

2. This knowledg is to be conſidered, according as it attends the manner of the work of the underſtanding, which carries a ſpecialty of reſpect with it, in the act thereof, and ſo it may in a peculiar manner be affirmed of Father and Son, and in the ſeveral regards, appropriated unto either. The reaſon whereof we ſhal ſcan anon, as it comes in our way; when the underſtanding of the God-Head, by knowing it ſelf, conceiveth an image of it ſelf, makes an impreſs or engraven character of it ſelf, which it ever eyes; and owns, this manner of knowing belongs to the Father, and thence Iſſues an eſpecial manner of knowing the Father, by and in the Son. As *Joh.* 10. 15.

As the Father knows me, I know the Father. And that appears in a Three-fold act of the Son.

1. The Son takes the Impreſſion of his Image.
2. Returnes it.
3. Eyes and owns the Imprinter of it.

1. *Takes the Impreſſion.* The Father gives him

Sonship, and the nature of al relation requires, they give being each to other.

The Father by understanding conceives an Image: the Son is the Image conceived. As a man is not a Father, because he is a man, but because he begets a Son. A man is not a Son, because he is a man, but because he is begotten of a Father.

So the God-Head is not a Father, because God-Head, but because it conceives an Image of it self. The Son is not a Son, because God, but because he is conceived of another who did conceive. This is the meaning of the Apostle. The words are marvailous pat and Pithy and carry wieght with them, but answer exactly to the thing in Hand. *Hebr.* 1. 3. Christ as the second person is called, *The Ingraven Form or Character of the Fathers Person.* The word signifies to ingrave, and implies an Image of a thing, not feigned only in our mind and Imagination, nor, vanishing and changing, as in a representation in a Glass, as the form of the face there. But a form or resemblance Ingraven, Cut, or instamped on Brass or Wood, which hath stability & permanency with it. As *Beza* in *Locum.*

2. *Returns this Impression.* As the Son takes all from the Father, so he Returns also to the Father. It is the Nature of those things, that are relates, or in relation to look one towards another, and to give being relative one to another. That is the meaning of the Apostles other phrase, in the place formerly alledged, *Hebr.* 1. 3. Christ is the ἀπαύγασμα, *The Shine of his glory:* the word signifies, a Light, or brightness shining from a Light: a shine from a light reflecting or looking back to that reflection of light again. And here by the way, ye have the rise and reason of these divers manners of understanding in the God-Head, and so the diverse subsistences, and Personalities, Namely, because the understanding of the God-Head, acting upon it self, it becomes to be reflected and turned back upon it self.

If

If there be a reflect act in the Deity upon it ſelf, then there muſt be divers manners of being in the Deity.

But there is ſuch a reflecting; therefore, For the right underſtanding of this, ye muſt conceive the Underſtanding of the God-head, being pure act, and infinite, it muſt have a proportionable, and therefore an infinite Object: therefore underſtand himſelf, conceive an Image of himſelf; this Image of himſelf, muſt be conceived, and look back upon himſelf, or his own conceiving again.

Now that the ſhine of this Impreſſion muſt return again upon it ſelf, and look back to the impreſſion, is thus made plain, by ſetting a dil-ſimilitude by it. When the operative, active Wiſdom of God fals upon nothing, purpoſing to make a VVorld, it breaks through that nothing, and brings forth an effect, a Creature out of it, ſtinted with bounds of being, and time; it's both finite, and temporary, hath a beginning of time, and may have an end.

But this Underſtanding falling upon the God-head, which is abſolutely firſt, and infinite, it cannot break through, make an effect, or give this the Being of a Creature, being infinite, and firſt-being.

The Act of Gods Wiſdom fals upon that as his Object, and returns again upon it ſelf, and to doth conceive, and hath an Image of it ſelf conceived, an engraven Character from this Impreſſion returned by reſemblance upon the Impreſſion.

As take a beam of the Sun, meet with the Glaſs, it finds way, by reaſon of the perſpicuity of the body to paſs through it.

But let it fal upon a firm, and ſolid body, pierce, and paſs it cannot: and therefore it fals upon the body, and returns upon it ſelf from the body: the falling is the reflecting of it, and by returning, it comes to be reflected.

Here note, The Light is one thing; but the reflecting, and returned, or to be reflected upon it ſelf, is another.

Theſe

These answer each the other, stir up the act, each of other; no reflecting, no returning; no returning, no reflecting. They give being to, and maintain being each in other: mark that, The reflecting, and being reflected, is not the cause of the Light, but each of other.

So here: The Wisdom of the God-head, is like the Light reflecting upon it self, there is a like Image of it self returned again, and conceived. This being conceived, as it had al from the Father, so it eyes, and answers al in the Father conceiving.

A man may understand a Truth, but when by understanding, he darts it upon his mind to enlighten, and so teach and rectifie: The mind receives, and stands rectified, and enlightened The Understanding is one thing, but the darting by Understanding, rectifying, and enlightening; the mind returning, and standing rectified, these are divers manners really distinct, and directly answering each the other in a peculiar manner.

Thus our Savior is said to manifest the Name of the Father, not his Name as God, but as Father. As I said before: The Light is not the cause of the reflecting, or returning; but one of these, is the cause of the other: reflecting is the cause of returning, and returning is the cause of reflecting.

So the Understanding is not the cause of Teaching, for that may be where no teaching is: but Teaching, rectifying the Knowledg, is the cause why Knowledg comes to be rectified. So that Phrase; *No man knows the Son, but he to whom the Father will reveal him; and no man knows the Father, but he to whom the Son will reveal him.* No man knows what the rectifying of the Knowledg is, but he who hath his Knowledg rectified. And this is to be attended, according to the Second Person in the Deity; for it's true both wayes, as wel of the Father, who was never incarnate, as of the Son, who was.

3. *Eyes and owns the Impression, and the Imprinter of*

of it in an especial manner: John 14. 9. *He that hath seen me, hath seen the Father also.* Not he that saw him with his Bodily Eyes, or saw only the external, and visible, bodily presence of our Savior: but he that saw him as a Son, he would own the Father also, as expressing the lively resemblance of his Father, it answers so fully in al things. As we see in Sensitive Creatures, the yong can own the Dam, by the scent, or smel, or bleating: There is something of their own there.

He that hath his Mind rectified by a Truth, wil own the rectifying, or teaching while he lives, *John*, 10. 15. *The Father knows me, and I know the Father.*

2. *How this belongs to our Savior, as Man, as well as the Second Person*: For so he looks at himself, and in that respect, and consideration, we must understand his Expression here.

Answ. This Knowledg belongs firstly to the Son as Second Person; but to the Humane Nature so far, as the Relation of Son-ship leaves some impression, according to the Nature, and Condition thereof. So that the Second Person in the Trinity, is no other, nor acts any otherwise than he did in himself. But this manner of acting in the knowledg of the Father, appears in the Humane Nature, and leaves new impressions in an especial manner, and the Father also in, and by him. And that is done in regard of that Union, that the Humane Nature hath to the Second Person: For as we know, the Second Person takes the Humane Nature into personal Union with him, so that there is not two Sons, but one Son: and the Lord Christ remains the same Person after the Union, that he was before. And therefore being one and the same Person with the Son, he may be said to know the Father, as the Son, in his manner and measure.

For as the Father gives being to the Son, and the Son receives al from the Father: so the Humane Nature hath a total

a total dependance upon the Son, he only incarnate, and so a sole reference with that respect to him, and so in him, to the Father: So that it is said, to be one and the same Person, one and the same Son, with the Son.

2. As to be reflected, is said to be the property of the Second Person, looking back, and returning his subsistence to the Father: So our Nature having a total dependance upon Christ in the Union, and being one Person with him, looks as the Second Person wholly to the Father: *He brings back* Jacob. Nay, it eyes, and owns, through the Son, all those Fatherly Impressions, and Affections, which are in the Father, and wherein he intimately unbosoms himself to his Son. That is the value of the word, *Prov.* 8. 30. as we have observed before, שעשועים, as much as, *intueri, retinere.*

3. *The Reason is taken from that Relation which is between the Father and the Son.* The Nature whereof, is to give total Being only one to another, to maintain that being only, one in another: and therefore there is a manner of making known each of other in special appropriate to them.

That which gives a perfect discovery of the thing, that makes way for perfect knowing. But relates alone give perfect Being. No man can tel what buying is, but by selling. Our Savior disputes upon this Ground: *He that hath seen me, hath seen the Father; because I am in the Father, and the Father in me*; to wit, by vertue of that Relation there is in one to the other.

USE, 1. *Instruction.*

We here see the Reason, why many of the Faithful are at such a loss for the Knowledg of the Love, and Favor, and Acceptance of the Father. They seek not to Christ for this: and therefore they are not acquainted, and

and informed. They take not the right way to come to the Speech of the Father, *John*, 14. 6. *I am the way*: there is none that comes to the Father, nor can be acquainted with his mind, but by me.

When our Savior was checking *Nicodemus* for his ignorance, as not teaching the knowledg of Mercy, he gives this as the reason, we repair not to him, who only can relieve, and reveal, *John*, 3. 13. *No man ascends up into Heaven, but the Son of man, who is in Heaven.*

So our Savior did with *Philip*, when he so earnestly desired the knowledg of the Father; *Shew us the Father, and it shall suffice.* So many perplexed ones; Shew us the Face of a reconciled Father, and it's enough: they are so he checked, as he, *John* 14. 9. *Have I been so long time with you, and yet hast thou not known me? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?*

2.

Hence we may discern the Cause how it comes to pass, That men of mean Place and Parts, shallow Compass and Conceivings, poor, and feeble Abilities, not able to see much in ordinary occasions; and yet so comforted, assured, perswaded of the Love of the Father. The reason is from hence: *They are taught of Christ; he knows all, and he makes them know.* As it was said, when they wondred at the Answers of the Disciples; *They knew they had been with Jesus*, Act. 4. 13. He that hath intelligence daily from such, as have the Ear of the King, sit at Counsel-Table, lie in the Bosom of his Majesty; if he have an express, and Intelligence, it's no wonder; because he understands the Mysteries of State, the mind of the King. So it is here, Christ lies in the Bosom of the Father, and Christ discloseth those bosom Expressions, and Affections of the Father.

We have done with the First. The Second follows:

—And these have known that thou hast sent me.

Here is another Circumstance touching the Description of the Parties for whom our Savior praies, which may yet further his Petition, that it may be of prevailing force with the Father, for the grant of his desire (to wit) That they may be where he is, and see his Glory.

Had they indeed been the wicked of the World, who never knew the Father, nor himself, and therefore were never fit, nor able to see his Glory, or to take any satisfaction in it, or to return any Glory to the Father, or himself thereby: It had been boocless for him to have begged such a favor, and it had been impossible for them to receive any good by it, as having no interest therein, nor fitness for the enjoyment of such a Privileg.

But he praies, who knows him as a Son, knows his Father, yea, such a Son, such a Father, known by an Eternal Generation.

And he praies for such, who know that the Father hath sent him; and therefore are wel acquainted with him and the Father, and with the Ambassage he comes of, and with that great Work which he had undertaken, and hath now discharged, and for which he shal have a Name, that at the Name of Jesus, every knee shal bow, both in Heaven and Earth. And therefore they who know what the Father hath purposed, and the Son hath performed, and that experimentally to their own good; They are the fittest to see it, and to celebrate the Name of the Father and Son for ever in Heaven.

The Saints have a ſpecial Knowledg, that the Lord Chriſt is ſent of God the Father, for the Work of their Salvation.

Doct.

Theſe, all theſe, and none but theſe, have this Knowledg, as their Priviledg, and peculiar Favor appropriated to them: in which the World hath no Portion, nor yet ſhal ever be made Partakers of it.

At the great Day, when al Fleſh ſhal appear before God, and al his Saints gathered, and by Chriſt brought home to the Father, when he hath fully finiſhed the Work, and done the Wil of the Father: That as he now profeſſeth, I came not to do mine own wil, but the wil of him that ſent me: and this is the wil of him that ſent me, That *of thoſe that thou haſt given me, I ſhould loſe none, but raiſe them up at the laſt day.*

Then I ſay, when the Work is finiſhed, and performed in the Eyes of the Ungodly, *and be ſhall be admired in his Saints*; not *of them only*, but admired *in them*, even by the Wicked, who ſhal be forced to admire that Power, and Love, and Mercy, which hath done ſuch great things for ſuch undeſerving Creatures: and therefore ſhal ſee it, and be conſtrained to acknowledg the truth and reality of that great Work: what the Father purpoſed, and plotted from Eternity with the Lord Jeſus: how out of infinite Love and Faithfulneſs he was ſent, and hath now accompliſhed it.

This they ſhal ſee, and be forced to know with grief and vexation of Spirit, that it is ſo: And for this alſo our Savior prayed in the former Verſe, *That the World may know, that thou haſt ſent me.*

But to find, and own this, in the reality of the Work of it; to tract the foot-ſteps of the unſearchable Wiſdom, and Riches of Mercy in marking this good upon their Souls, in that miraculous, and myſterious manner

as he hath: this is peculiar to the Saints.

These, and these alone, know that Christ is sent to this Work: these have found the excellency of it here; and these are fit to *gaze upon it*, and *admire* it for ever hereafter.

Three things we are to open:

1. *How Christ is said to be sent of the Father.*
2. *For what he is sent, and what was his Errand.*
3. *How the Saints know this in a special manner.*

I. *How sent.*

This Sending, is the first in-let, whereby the Fountain of the everlasting good Wil, and Favor of the Father, is laid open, and let out unto us: And you shal find the Spirit in the Scripture leading all his by the hand hither; here he would Land us, and here leave us, and thereby teaching of us, that we should not stay, before we repair hither, and when we are here, not to stir: But rest, and repose our Soul, and resolve our Faith, and Confidence, as into the first Principle; where there is no possibility, either of alteration, or addition: So firm, it cannot be altered; so fully sufficient, and satisfactory, that nothing can be added, nor desired.

It is too mysterious a depth, and therefore beyond our scantling to fathom it. We wil a little, make some search with Sobriety, so far as may help us to understand the place in hand.

Thus our Savior makes it the Head Corner Stone of our Confidence: *This is Eternal Life, to know thee* (that is, the Father) *to be only God* (not he only to be God, but to be the only God) there is but one only Deity, and he hath that only God-head, and what beside? *and whom thou hast sent, Jesus Christ.* Know him as a *Christ*, annointed, and fitted; and as a *Jesus*, a Savior, who hath performed the work; and that he is

sent

ſent for that very *End*, and Errand, and for that purpoſe from God the Father.

For had our Savior *done it*, if he had not been ſent, the Soul would have been at a loſs, whether he had ever ſatisfied, or ſhould ever be accepted.

But when our Faith can reach this: That the Father, who is the only God, hath ſent him, he wil then aſſiſt, and accept, and we ſhould go no further, ſeek no other; we then ſit down, and are at reſt, *John*, 12. 44.

We ſhall therefore make way for the Diſcovery of the Nature of this Sending, by the Propoſitions following:

1. *This Sending*, taken in a ful Senſe, is not an Act of the Deity, or Divine Nature properly; but of the Perſon, or Perſons in the Deity, who nextly, and immediately diſpenſeth it.

Reaſ. That which is an Act of the Deity, or Godhead, belongs indifferently, and equally to al the Perſons; in that al are equally God, and have the Eſſence of the Deity, and al the Eſſential Attributes, equally attributed to them al. As al are *Eternal*, *Omnipotent*; all *Create*, *Decree*, *&c.*

But to ſend (much leſs to ſend the Lord Chriſt) doth not belong to al the Perſons: The Spirit is never ſaid to ſend in the Phraſe of Scripture, nor is the Father ever ſaid to be ſent. And this ſhal be further cleared and proved in the Concluſions that follow; and by the Nature of Miſſion, as it's ſet forth to us in the Word.

2. *This Sending hath a double Reference.* 1. To the Perſon that is ſent. 2. To the thing about which he is ſent: namely, When the Perſon ſent, leaves a new act, or impreſſion upon the Creature: ſo that the Creature is ſaid to be otherwiſe than it was, and to have ſomthing which formerly it had not, and the Perſon is ſent on purpoſe, to leave ſuch operations, and impreſſions.

God

God sent his Son made of a Woman, sent him to take our Nature: here the second person takes our Nature into personal union with him. Sanctifies it, unites it, supporss it.

Though Christ be the same, yet here be new impressions, which appear in the Creature, which formerly did not. *I will send the Comforter, and he shal teach you and lead you into al truth.* Here be *new* and *diverse* expressions of the work of the Spirit appearing, which formerly did not. *Joh.* 16. 10. 11. The second respect implies ever the first; the sending to a work implies a person that must be, and is sent to that end: though then these may be distinguished, in our reason and consideration, yet in the Nature of the thing, the one is included in the other.

3. *Sending, when it respects a Person properly,* It ever implies in the Nature of the thing, *The Authority of him that sends, in respect of the party that is sent.* I say Authority, but not of rule or Dominion so much, as Authority of Order & Communication of work from one to another, and in this sense, which is a proper and true sense, he only can be said to be sent, who works from another: whether it be in way of Origination, or firstness of Order; to be first beginner or letter in of a work before al other: or whether it be in regard of operative or active production when several persons may, as one Joint principle, put forth a work, for the producing. They are not one in order before another, but both meet as one principle and producer or bringer forth of the other. And therefore hence it is plain, and undeniably Evident (which ye must especially observe) that in this breadth and extent of sending, which the Scripture speaks to, The Son and the Spirit are only said to be sent, and it is never, and indeed it can never be, affirmed of the Father.

If sending imply Authority of Order and communi-

cation

cation of work from another, then there is none can ſend the Father, becauſe there is none in Order before him: nor can he be ſent, becauſe he works of himſelf, and from himſelf, not from another, therefore cannot be ſent from another.

Hence again it follows: The Spirit may be ſent from the Father and the Son, and the Father and the Son may ſent: becauſe the Spirit, the Holy Ghoſt works in Order from both, and there is Authority of Order and communication from both. Gal. 4. 6. *God hath ſent forth the Spirit of the Son.* That is, the Father, as appears by the diſtinction of Son in the words. Joh. 15. 26. *When the Comforter is come, whom I wil ſend unto you from the Father.* Joh. 14. 26. *When the Comforter is come, whom the Father will ſend in my Name.*

Hence Chriſt can only be ſaid to be ſent of the Father, not of the Holy Ghoſt (I ſpeak now of this internal ſending, which is attended only in regard of the Perſon, not of the thing, about which he is ſent) the Reaſon and ground is the ſame.

Sending implies the Authority of Order and Communication of work from one to another: but the Son works only from the Father, therefore can be ſaid only to be ſent from the Father.

Hence are there ſo many expreſſions and confeſſions of our Savior in this kind, almoſt in every verſe, when he would ſettle his commiſſion. Joh. 5. 30. *I ſeek not mine own Wil, but the Wil of my Father which ſent me.* And verſe, 36. *I have greater witneſs than that of* John: *for the works which the Father hath given me to finiſh, they bear witneſs of me, that the Father hath ſent me.*

4. *Propoſ.* This *ſending* of our Savior is the firſt of al others, and makes way for al other ſending, or ſpiritual good things, that are ſent unto us from God.

Have this, have al: make ſure of this, make ſure of al:

al: maintaine this, maintain a certain intercourse and Communication of al good things unto our Souls from the Lord. This is the first out-flot of Gods everlasting love and goodnes. 1 Joh. 4. 9. *God so loved us, that he sent his only begotten Son &c.*

There is no expectation of the Spirit, there is no possibilicy of having, no, in truth of the sending of the Spirit, but only by this way, and upon this ground. Joh. 16. 7. *It behooves that I go away, for unles I go, the Spirit will not come unto you, but if I go, I will send him.* No coming of the Spirit, unles he had first come. Unles he go to Heaven, no sending of the Spirit from Heaven.

As it is true for the measure in regard of his ascension: so it is true, for the reality of the thing, in regard of his *Mission* from the Father. For the Spirit must be sent from the Father and the Son: And therefore it presumes his sending. And Hence it is, when he is come, being sent of the Father, *He shal teach you al things, and shal bring to mind, what ever I have said to you.* And that which Christ speaks, he hath from the Father, not from the Spirit. Joh. 14. 10. —— *The words he speaks not of himself.* And Verse, 24. *The words which ye hear are not mine, but the Fathers which sent me*; He hath the message from him. Joh. 12. 49. *I have not spoken of my self, but the Father, which sent me, gave me a command what I shal say, and what I should speak.*

Nay our Savior doth not take of the Spirit, but the Spirit hears from him, speaks from him. Joh. 16. 13. *Howbeit, when the Spirit of truth is come, he will guid you into al truth.* For he shal not speak of himself, but whatever he shal hear, that shal he speak. He shal take of mine, and shew it unto you. Verse, 15. Christ doth not go to take of the graces from the Spirit: but the Spirit, because Christ is sent to be the Head of the Church, to have al Grace, and to be the Fountain

to

to communicate al Grace, therefore the Spirit takes of his. Not takes of the Fathers, becauſe the Father hath given al to him, but takes of his, who hath his commiſſion from the Father, and is ſent on this work, of purpoſe.

The ſending of al Officers is hence. *As my Father ſent me, I ſend you*: And this is the order and Method of Gods Communication: *He that receives you, receives me; and he that receives me, receives him that ſent me.* Yea the ſending of Goſpel and al ordinances. Joh. 17. 8. *For I have given unto them the words thou gaveſt me, and they have received them, and have known and beleeved that thou didſt ſend me.*

Yea the ground of al thoſe glorious works he hath accompliſhed in his own Perſon, and wil perform for his, and againſt his enemies for their good, is hence. Joh. 9. 4. *I muſt do the works of him that ſent me, while it is day.* And 5. 36. *The works which the Father hath given me to do, bear witneſs, that the Father hath ſent me.* And when he had fulfilled al, he then returnes to his Father.

5. As ſending evidenceth an Authority in him that ſends: *So to be ſent implies, that he that is ſent takes this Authoritative Order, ſtands ingaged to anſwer it, thus given and taken,* And is fully to act under the will of him, from whom he muſt work. And thus it is with the Lord Chriſt, as ſecond perſon in the glorious Trinity, being ſent by God the Father, to work as from him.

For as the manner of their being, ſo is the manner of their working: the Son from the Father, and therefore works from the Father: he is ready to entertain this Order of working, and ingageth himſelf to anſwer the Order and wil of the Father, and ſtands fitted to have the Nature of man united to him, that he may go upon the operation of that work of the Father, according to the Order of the Father given him, and al this in a

peculiar manner appropriate to the Son.

What ever belongs to the Second Person, and none els, that he hath as a Son received from the Father.

But to act by Authoritative order form the Father alone: belongs to the Second Person and none els.

Therefore this as a Son he hath received from the Father.

Therefore as he must act from him alone: so he is bound to answer that Order of his.

Therefore works nothing, but what he sees, his Father work: speaks nothing but what he hears his Father say.

Therefore does nothing, but what the Father wil.

Therefore to be fitted, when his wil is, to take the Nature of man into Personal union that he may go upon the execution of his wil.

I say receive it into personal union. Because this belongs to no other Person, not Father, nor Holy Ghost but himself. For its Hæresie to say, the Father is incarnate or the Holy Ghost is incarnate. How ever therefore he did not receive the Human Nature, but in time: Yet he was fitted for this work, by this sending and eternal mission of his before al time: this makes way for that work of Redemption,

The Human Nature hath a new manner of subsistence and alteration, according to its being, but there is no alteration in the Second Person. As Gods power is the same before the things were made: though they cannot be supported, but when they are made.

Again when the Human Nature is united; this union we know is in reason reall, *me non cogitante.*

If the proper being of the union issued only from the Human Nature, then there should be no difference, in regard of the Persons, but they should share a like in it.

But

But that is falſe and Heretical. For neither Father, nor Holy Ghoſt are incarnate. Nor is the Human Nature taken into perſonal union or becomes one perſon with the Father or Holy Ghoſt. Therefore there is ſomthing of this union iſſues from the Second Perſon in an especial manner; and that is to receive it into perſonal union: for which he was fitted from eternity by his miſſion, but takes it up in the fulneſs of time, when he was ſent by the Father thereunto.

Some ſuch thing I have thought might be intimated in thoſe Scriptures; Joh. 8. 42. and 17. 8. and 13. 2. *He came out, proceeded from God,* When he was to enter upon the Execution of the work, and make the Human Nature feele that ſupport, Leaning, and being terminated in the ſubſiſtence of the Second Perſon, and went abroad in the execution of the work, and therefore now he returnes to God again.

Laſtly this ſending in regard of the work upon the Creature: This concluſion may give ſome light, as much as ſhal ſerve our purpoſe. The Lord Chriſt as God and man hath ſome things proper to himſelf:

1. In the manner of the work and Priviledg, where with he ſtands poſſeſſed, he is the head of his Church, and hath the immediate diſpenſation of al power committed to him for the good of it, and theſe are peculiar. He is the Head of his Church. None but he. Al power is committed to him, and to none but him. But in regard of the work there is a common concurrence of al the Perſons with him.

II. *For what he is ſent.*

1. *To bring* Jacob *again.* Iſa 49. 5. *Thoſe I muſt bring.* Joh. 10. 16. *All that he hath given me, come to me.* Joh. 6. 37. And Verſe, 39. *God gives them to him* And Chap. 17. 8. And he gives them his word, and they know that he is ſent.

2. *To keep them, when they are brought.* Joh. 6. 38. *I came to do the wil of my Father.* And Verse, 39. *This is his wil, that I should lose nothing.* And Therefore he prayes for them, that the Father would keep them. Joh. 17. 11.

3. *To perfect that life of Grace in Glory.* Joh. 12. 49, 50. 1 Joh. 4. 9. Joh. 6. 40. I wil raise them up at the last day.

He is sent on this Errand, that he shal see them safe arrived, landed in Heaven.

USE, 1. *Matter of Admiration.*

See and be swallowed up with the wonderment of Gods love to such worthless ones, as we. Had he sent his letters to comfort, his Creatures to visite, his Angels to administer, it had been more than we worthless worms could have expected. So the Apostle. 1 Joh. 4. 9, 10. *In this was manifested the love of God towards us in that he sent his Son.* If any man question his love, or desire to see the discovery of love: *In this* its manifested undeniably, infallibly. Love unmatchable, unconceivable, that he should send his own Son, from his own bosom, to such worthless dust.

In this is Love, herein is Love, it's there to be adored, admired for ever. *Not that we loved him:* for that had been Love, to have owned us, and accepted of us. *But that he loved us, and sent his Son to be a Propitiation for our sins.* *Elizabeth* is drawn to a wonderment at the coming of *Mary*: *How comes it, that the Mother of my Lord, cometh unto me?* Luke, 1. 43. But how cometh it, that the Lord himself comes? It's more than is usually observed, or indeed can be expected, that a man should send a choyce Pearl from his Closet, a Diamond out of his Cabinet. But that one should send his whol Treasure, it's more than can be imagined, or desired.

But

But it's to here: God hath sent his Son, in whom al the Treasures of Wisdom and Knowledg are hid; and to us so vile, so unthankful, and unworthy.

Nay, as God, when he would convince Satan of *Jobs* Sincerity, he impannels a Jury from Hel; tels him, that he had moved him to afflict *Job* without a Cause: for yet he held his Innocency, and the Devil could not deny it.

So consider here for thy shame, if thy heart stir not with admiration, we shal impannel a Jury from Hel, which wil give in a Verdict.

2 *Thes.* 1. 8, 9. At the day of Judgment, *God shal be Glorious in all his Saints, but admired in them that beleeve.* When al the wicked shal be gathered at the left hand of Christ, the Devils, and damned Spirits, and al the rabble of those fulsom Goats, shal see the poor Saints, such as were opposite to Christ, haters of him, to be made one with him: They who rejected, nay, may be, persecuted Christ, and the means of Grace, to be now made partakers of Christ and Grace: The Devils wil admire this mercy, though they never share in it; and shalt not thou admire it, who art partaker of it?

2. *Comfort*, of never failing assurance of our safety and happiness. It's the wil of the Father, and that must stand; and Christ is sent to do his wil, and he wil not fail of doing that, for which he was appointed; and therefore thou canst not fail of Heaven. Christ professeth (*John*, 6. 38, 39.) he came to do the Wil of the Father, and this is his Wil, That he should lose none, but raise them up at the last day; and he resolves he wil lose none, but he wil raise them up, verse 40.

We have done with the Two former Things which were to be attended in the Explication. 1. What it was to be sent. 2. Why, or for what End he was sent.

III. *We*

III. *We are now to enquire touching the knowledg of this, so far as it comes in an especial manner to be appropriated to the Saints*: And this is the third Particular to be opened, for the discovery of the former Point; and we shal only look at it in that peculiar respect, as it is a proper Brand for Christs Sheep, and a Livery of his Servants, and Followers. For to the Text intimates, and our Savior speaks of it in that regard.

The World knows thee not, they never attained this Learning, nor were trained, and taught up to it: they are amongst the Petties, and Punies of the world, and may have some worldly wisdom. These waies of wisdom, they are above, and too high for a Fool, such as the wicked of the World are. These who are promoted to the University of the Gospel, and have learned of Christ, these know; such and such only know, have a special knowledg of God the Father in Christ: they know him as sent, and therefore must needs know the Father who did send him.

Touching the Specialty of this Knowledg, which is the Portion and Inheritance appropriated to the Saints, as the wise man saies, *The Wicked meddle not with the Joy of the Righteous*: so it's as true in this, they reach not *their Knowledg*.

Of this we shal enquire:

1. *Wherein the Specialty of this Knowledg consists.*
2. *How it comes to be communicated to them.*

First,

The Specialty of this Knowledg, consists in Four Things:

1. *In the Ability by which they know.*
2. *In the thing known.*
3. *The Manner of the discovery of that so known.*
4. *The setling of the heart by that.*

1. *This Knowledg is peculiar to the Saints*, in regard

gard of that *ſpecial Ability, which they do receive from God*, in ſpecial manner, by which their Judgments are cleered, and their Underſtandings enabled to ſearch and ſee into ſuch myſterious depths, and ſecret Diſpenſations of God unto the Souls of his, in the Covenant of his Grace, and the Conveyance of his Mercy; which exceeds, and over-flies the moſt Eagle-ſighted Apprehenſions of any Natural Man in the World.

They have the wiſdom, and enlightening Grace of the Spirit in their Minds, and the concurrence, and aſſiſtance of the Spirit, to act and lead them our, and thereby to lead them into al Truths; and theſe muſt not be ſevered, becauſe God hath joyned them together, *Zach.* 4. 2, 3. There muſt not be Lamps only to burn in the Golden Candle-ſtick; but there muſt be Olive Trees, to feed thoſe Lamps, and to further their Light in their dayly burning. As that is true in the Church of Chriſt, it's true alſo in the heart of every Member of the Church, there is not only a Lamp of Knowledg burning in the Mind, but there muſt be alſo a conſtant ſupply of the Oyl of the Spirit, which muſt quicken, and act out that Spiritual Wiſdom, for the right diſcerning of the things of our Peace. And this is the Condition of al the Saints, and the ordinary courſe of Gods Diſpenſation of himſelf, in the way of the Goſpel. He hath given us a mind to know him, ſaies the Apoſtle, 1 *John*, 5. 20. he hath given his Spirit, ſaies *Paul*, whereby we may know the things, that are graciouſly given us of God. This is the end of giving both, without which, it cannot be. So the words run, 1 *Cor.* 2. 11, 12. *We have not received the Spirit of the World, but the Spirit which is of God, that we might know the things that are graciouſly given us of God*, q. d. There is no man of the world, who only hath the Spirit of the world, that can know ſuch things: None of the Princes of the World knew them, verſe 8. nay, no Natural Man can know them, verſe 14.

But

But the Spirit searcheth the deep things of God. There be depths of the warmings of our minds and hearts, and none but the Spirit of God can discover them: deep things in the mind of God, and who ever knew his mind? No Creature ever did, or could; but Christ knew his mind, and we have the mind of Christ, and so come to know the mind of the Father, verse 16. And hence our Savior surveys the differencing Reason, why his Disciples might perceive; others, as Scribes and Pharisees, had eyes, and could not see. *To you it is given to know the things of the Kingdom, but not to them*: and upon this ground our Savior adviseth the Church of *Laodicea*: *I counsel thee, to buy of me Eye-salve, to annoint thine Eyes, that thou mayest see.* This Spiritual, and special, Super-natural Light, is that Eye-salve, which al the Disciples of our Savior had, and therefore they knew him. As the Sun is seen by his own Light: It must be the wisdom from above, that must enable us to see the things that are above. So *John*, 14. 17. *The World hath not seen, nor known the Comforter, but ye know him*, that is, by the Light of the Spirit, ye come to see the Spirit.

2.

In the *thing known*, there is a *Specialty of Knowledg*. They look at it, as an Ambassage *of Love, and Life*, which the Lord Christ now brings from the Father, who intends their good in both, and our Savior comes on purpose to work it.

1. A message of love for the Soul of a sinner under the sight and sense of the guilt of his iniquity, he doth, and cannot but apprehend God as an angry God against him, that there be many causes of quarrel and controversie, that God hath lying by him, and indeed the controversie lies between the Father and the sinner: because his work was directly wronged and prejudiced. And Hence its evident, that the message must come from the Father, touching the terms and purpose of peace, if ever it

it be attained, becauſe it is the Wrath and Juſtice of the Lord that proclaims War againſt the ſinner, having juſtly deſerved that his diſpleaſure ſhould break out againſt him.

The Lord Chriſt is the Prince of Peace, who is our Peace, and takes up the Quarrel between the Father, and the Elect, brings the glad tidings of Grace from God, who not only tenders, but deſires reconciliation with the Soul, through Jeſus. And therefore he muſt come as an Ambaſſador ſent from the Father, and that the Soul muſt know; or elſe he could not attain his end, take up the Controverſie betwixt the Father and him.

So among all Nations, it is a received courſe in Reaſon, the Ambaſſador muſt come from the Prince offended, that hath intended War; and he muſt make known the Commiſſion of his Ambaſſage, as from him Authorized, elſe Peace and Agreement will never be accompliſhed, nor received. So 1 *John*, 4. 9. See alſo *John* 3. 16, 17. *God ſo loved the World, that he gave his Son, &c.* How is that to be proved? He anſwers; For God ſent his Son, not that he might condemn the World; for they condemn themſelves; but that the World might live through him.

Theſe are Riddles to the wicked, they may be talked of in the World, the noiſe of ſuch things may go up and down: But to know, and own the Ambaſſage, as ſent on purpoſe to him, this is a Secret peculiar to the Saints. As it was ſaid, *My Meſſage is to thee, O Captain,* 2 Kings, 9. The reſt heard it, but he came to the ſpecial underſtanding of it. So it is here.

Therefore *John* 15. 21. *This they will do unto you, becauſe they know not him that ſent me.*

2. *A Meſſage of Life.* For the ſinner once ſeriouſly apprehenſive of his many, and conſtant departures from God, his provocations are ſo harious, that he cannot but

see death in al his waies, he can do nothing, but he sins in al he doth, and therefore the wages of sin, being death, he must die for what he hath done, if God should proceed in severity against him, and recompence his own waies upon his own Head.

Therefore having forfeited his Life into the hands of Divine Justice, *viz.* of the Father, whom he hath provoked: Christ must come as an Ambassador from the Father, and he must know he hath a Commission, and a grant of Life under the Fathers hand, else his Ambassage wil be in vain, wil not accomplish the end intended by him, and expected by the Faithful Party: He hath sent his *Son, that we might live through him*, 1 John, 4. 9. This is the Record, that God hath *given us Eternal Life, and this Life is in his Son*, Chap. 5. 11. It's the Fathers Gift, it belongs to the same Power, and place of Majesty, to give pardon, and so Life to a Malefactor; or to take Life from him, *John*, 6. 57. *As the living hath sent me, and I live by the Father; so he that beleeveth in me, even he shall live by me.* See the Order.

The Father is the Fountain of Life. He as a living God, sends Christ upon an Ambassage of Life. Christ hath received power of Life from the Father, and he as so sent, gives to those that beleeve in him.

The Faithful know this Commission of Life, and that it is come out on purpose, and intended to them, as he to *Gideon*, Judg. 6. 23. *Peace be unto thee, fear not, thou shalt not die.* And they know, and own Christ, as so sent. All which are Mysteries to the wicked, they see no need of this; or if so, they neither own it in Christ, nor would receive it from him: They may hear the same thereof, and yet know nothing, either of the Excellency of it, or of Gods Intendment of any good to them in it.

3.

The Specialty of this Knowledg, appears *in the Manner of communicating this good*, to the Souls of the Faithful;

Faithful; namely, *The astonishing Excellency of Power*, that brings the reality of these Ambassages of Love and Life to the Soul; and the *dazelling beauty of that Light that displaies them*, and laies them open to the Eye of the beleeving Saint. Which things are concealed from the World, and therefore they count them foolishness; because they could never conceive, or be perswaded of any such thing. They think they cannot be, because they cannot perceive how they should be. As *Nicodemus*, *How can these things be?*

We wil give a little Light to both.

1. They find such a *Power*, as puts them to astonishment: For the Message of *Love*, and *Life*, are of such unconceivable worth in themselves, and so far beyond the thoughts of a sinner, that they should be sent from God, who is offended with them, and was, and is happy without them, and hath no need of them: and that by no other hand, but by the Lord Jesus, the Son of his Love, blessed for ever: and that to such, as they are, so unworthy, and vile in themselves, so loathsom, and abominable, by reason of the Number, and Nature of their Hellish Iniquities. That it seems so cross to the compass of al Reason, that they cannot but cavil at it, as a thing absurd and unreasonable to beleeve, and their distrustful and guilty hearts cannot but reject it, as a thing impossible. Yea, the Disciples themselves, when the hardness of the work was resembled by a comparison from our Savior, they cried out, *Who then can be saved?*

To make known, and make good this Ambassage to the Soul, God must make known his Almighty Power to the sinner, which he only that feels, is forced to confess; others cannot conceive. So *Paul* to the Ephesians, Chap. 1. 17. &c. praies for a Spirit of Wisdom, and Revelation; another Spirit, and common Understanding, cannot come neer such things: That they might know the *extessive, exceeding great Activity* of the

mighty *Power of God* in bringing a sinner home to himself, verse 19. and therefore the Convert, 1 *Cor.* 14. 24. when he hath but a glimple hereof, in the search of the Secrets of his own heart, he falls down, and confesseth, *God is in you of a Truth.* It's the Wisdom, Power, Soveraignty of a God. It's beyond al created Power, ever to discover such things, to work so upon the Soul.

2. As the Power, that settles the Message, so the *Light* that discovers the Beauties, and Excellencies that are therein, utterly beyond apprehension, expectation, admiration. *Peter* protesseth that the *very Angels of Heaven, pry into these Secrets,* delight to lie down, and look wishly into them, because they lie so low and deep, beyond their discerning, 1 *Pet.* 1. 11. yea, the Apostle *Paul concludes, the Eye never saw, the Ear never heard, nay, it never entred into the heart of man to conceive these things,* 1 Cor. 2. 9. Nothing can be seen by proof, and observation, nothing heard by report from others, no such thing can be anvilled, and contrived by the conceitings of al the Understanding of men, and yet they are such things, *which God hath revealed by his Spirit in the Gospel.* Hence the Phrase, 1 *Pet.* 2. 9. *God hath called you out of darkness into his marvelous Light.* Every thing is a Mystery, a marvel in the work of Grace, when once we have an Eye to see. We marvel at our own wretchedness, and baseness; we marvel at Gods Patience, to bear with such worthless, and sinful ones as we be; our Peace is marvelous, such as passe hal understanding: joy marvelous, unspeakable, and glorious: And the ungodly meddle not in any of these things, being indeed unknown to them.

There is *hid Manna,* Revel. 2. Secret, and unconceivable refreshings found in Christ, *a white Stone, and a new Name, which no man knows, but he that hath it:* and therefore *he judgeth all things,* saith the Apostle, he that is Spiritual; *and is judged of no man.*

4. And

4.

And Laſtly: For the ſetling of the heart. It lets in ſuch an overbearing, both *Power and Sweetneſs*, of the good thus known, that it carries the heart along with it, and ſettles and keeps the heart to it. *And therefore it ever hath Faith* accompanying it. They that know thy name, wil truſt in thee. Pſal. 9, 10. *Hadſt thou known, who it is, that ſaid unto thee give me to drink, thou wouldſt have aſked of him, and he would have given thee living Water.* Joh. 4. 10. Therefore ſhe ſhould have asked in Faith. By this we know that we do know. We have the ſcience of knowledg, that we have the truth and ſoundneſs of Faith. And ſometimes, yea, frequently, in the phraſe of Scripture it is put for faith. Joh. 17. 3. *This is Eternal life to know thee*; that is, to beleeve in thee.

2. The means how this knowledg comes to ſettle the faithful.

Anſw. It is by the means, which God in the courſe of his Providence & appointment hath ordained for that end, that is, his good word in the Scriptures recorded, by his Miniſtery delivered to them.

It is true, there is a ſpirit of Wiſdom and revelation, that is put forth in this diſpenſation; but its as true, that this Spirit goes along with this word, and works in this word, as ſeems good to the good pleaſure and wil of Chriſt. The place is more precious than Pearls, and worthy to be retained in the table of our hearts for ever. Joh. 17. 7, 8. *Now they* (to wit the Apoſtles) *Have known, that all things, whatſoever thou haſt given me, are of thee.* Whence comes that? Anſwer, verſe, 8. *I have given to them the words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have beleeved that thou didſt ſend me.* Loe: The words that God the Father gave Chriſt; the words of the Goſpel: *Evangelium*, that good tidings he gave the Apoſtles: And they

received

received them, and by them they knew that Christ came from God, and beleeved he was sent of that message.

Quest. *Is this the condition of all the Saints?*

Answ. For the reality and substance of what hath been said, it appertains to al: though there be much difference in the manner and measure, how these discoveries come to be dispensed.

Object. *But we see by experience, many of Gods own, are Ignorant here.*

Answ. There is a discovery of these in a manner and measure to al: for al have that spiritual light, all have notice of that Ambassage of peace of love, and of life, brought them in, and by Christ: and by that overbearing power and light, those good things of Christ in the Gospel are discovered so convictingly, and set on so efficaciously, that the heart is kept to them. By such a knowledg they come to be apprehended, and receive.

But there is a reflect act, when our understanding views and looks over the work of the mind and heart, so that we *know* that we *do know*, and know that we do receive. This the Saints may, and do want many times for some while.

We have this dispatcht the four Particulars and so cleared our way to the understanding of the Doctrine propoſed, which was; The Saints have a special knowledg that the Lord Christ is sent of God the Father for the work of their Salvation. We shal now proceed to the Reasons and Uses in few words.

The Reason of the point is double

Reas. 1. 1. From the *Office of our Savior*, and the *Aim* and scope *he hath* in the execution of the work thereof. He comes not to do his own wil, nor to seek his own glory, but to do the wil, and seek the glory of him that sent him. Therefore he must dispense al, as from him, draw al Eyes and hearts towards him. For the Nature of an Ambas-

sage

sage doth of necessity imply and require this. It makes al to look to the person who sends the Ambassage, whose power and pleasure is there firstly attended: and leads al by the hand, so that they must not rest in their returns, until they come to the Father.

2. The heart of a sinner cannot be *quieted*, the distressed Soul cannot *find rest*, or repose, before it be carried to God the Father. Joh. 12. 49, 50. And Chap. 11. 42.

USE, 1.

It teacheth the Saints to acknowledg with al thankfulness that inlarged favor of the Lord towards them, that he would vouchsafe so choice and peculiar Priviledges to them, which he denies to al the world beside: That he wil familiarize himself to them, and admit them into his presence, when he doth estrange himself from al others. It's no smal part of respects, but an argument and evidence of peculiar and indeared respect; that when no man may come to the speech or sight of the King, He no sooner comes to Court, but he may come into presence, and be acquainted with the Secrets of State. Nay, if he come, no sooner is notice given, but he may have entrance at the first appearance; when he wil be seen by none of the Court, or Kingdom beside.

This is your Priviledg, O ye blessed of the Lord; when the Lord locks up himself, and withdraws the discovery of his presence from the greatest part, yea, from al the world.

The World know him not; yet ye do know him, and may be acquainted with al his secret purposes, touching his dispensations of the greatest Affairs of the world, his counsels touching the Salvation, and damnation of men.

This made *Judas* at a stand, (not *Iscariot.*) *Why wilt thou shew thy self to us, and not unto the World?* They shal

shal understand nothing of those Ambassages of Peace and Life, which thou hast given Christ in Commission to communicate to the Souls of thine: And why shew to us? In our selves as Sinful, and in outward Conditions more low, and mean, and base than they. Why wilt thou? It's only thy wil, and the wonder of thy free Grace. Thy wil be done, and blessed be thy Name for ever. To you it's given to know the Mysteries of the Kingdom of God, but not to them. It is a Gift, and that a choyce one, which most in the world attain not unto. Give God the praise and honor of it again.

It's ever an Evidence of special regard, and intimate Confederacy, when King or State holds constant intelligence, and correspondence by Agents, and Ambassadors with one State, but recals them from al other. So it is here. Ye have an express of the good pleasure, and al the Affairs of Peace and Life, that are tranfacted in Heaven, mannaged and committed to Christ, ye may know the mind of God, when he imparts no such privacies to any ungodly Person whatsoever.

USE, 2. *Of Examination.*

Hence we may discern, whether we be of the Scum, and Refuse of the World; or the Favorites, and Followers of Christ, for whom he praies, and Heaven is prepared. This is an Evidence, a never failing one, whereby the Followers of Christ may be known; They know God in Christ, and al his purposes of good, which he hath sent his Son to see accomplished for their good.

This our Savior makes the Ear-mark, the Brand-mark of his Flock, *John* 10.3,4.27. *His Sheep know his Voyce*; they own the mind of God in his Word, and they wil honor him; and so the good Shep-heard is discerned by the like; *I am the good Shepheard, who know mine, and am known of mine*, verse 14. If they be mine, they wil know me; as yong Lambs the bleat of the Dam: and

and the ſmel of each other, wil make them own each other among many thouſands, 2 *Cor.* 13. 5. *Know ye not in your own ſelves, that Jeſus Chriſt is in you, except ye be Reprobates?*

This Knowledg diſcovers it ſelf by Two Evidences.

1. By the *Effect* of it. *They will not follow a ſtranger.* Strange Teachers, and ſtrange Doctrines, they do not own, they wil not follow; and therefore the Apoſtle gives this as a certain Demonſtration; They went out from us, becauſe they were not of us; for had they been of us, they would never have gone from us, 1 *John* 2. 19. Nay, the Apoſtle goes further, and his Expreſſion is dreadful, *Heb.* 10. 38. *The juſt by Faith, will hold out; but if any man draw back, my Soul ſhall have no pleaſure in him*; and therefore he quits his hands of that evil, bleſſeth himſelf from that. *But we are not of thoſe that draw back unto Perdition.* If that be their way, Perdition wil be their end. It's a direful Doom, which *Peter* ſets down, 2. *Pet.* 2. 20, 21.

2. By the *Means, and riſe of it.* It *iſſues from the word received into the heart.* I gave them thy Word, and they received it, and know, &c. And *Prov.* 2. 10, 11. and Chap. 4. 6. *Forſake her not, and ſhe will preſerve thee; love her, and ſhe will keep thee.* It's that of the Apoſtle, 1 *Theſ.* 2. 13. *When ye received the Word of God, ye received it not as the Word of men; but as the Word of God*: Receive the Word, not as a Veſſel doth Water, but as a Woman doth a Perſon whom ſhe marrieth; receive it, to keep it, to live and die with it; and then it wil work effectually. But we entertain it, as a Paſſenger, as a Neighbor; and therefore it comes and goes: we never have hearts engaged to it; if we had, we ſhould underſtand every good Path, *Prov.* 2. 9. Therefore our Savior gives the Reaſon, *John*, 5. 43. *I came in my Father's Name, and ye will*

not receive me. Another comes in his own Name, and him ye wil receive.

We have now finiſhed the Second and Third General, obſerved in the opening of theſe two Verſes, viz. *The Parties for whom this Prayer is made*, which were deſcribed by way of diſ-ſimilitude to the World; and by their Effects, their Worth, and Excellency of Knowledg, and Grace. And *The Party who makes the Prayer.*

The next Branch, as it lies in the order of the words, which was the Fourth general Obſervation, is, *The Means here uſed*, and that which is reſolved on, to be improved for the attaining of the end, which is ſought for, with ſuch earneſtneſs in this Prayer: and this is expreſſed in theſe words:

Verſe 26. *I have made known thy Name to them, and will make it known.*

IN the words, there ſeems to be the Conſideration of a double end: One is by way of Prevention, to anſwer a ſecret Demand, How the Faithful, and Followers of Chriſt, come to attain that Knowledg, which is hid from the World, and whether it were Knowledg of the right make, or no? Both which, he reſolves from hence; That he, who only doth know aright, he doth make known the Name of the Father to them; whence it comes that they both muſt know, and alſo know in a right and ſaving manner: For ſo good a Teacher, having power, and ſufficiency to make wiſe unto Salvation, cannot but make them good Schollers. Another End is, To ſet home with further Evidence, the main Concluſion

cluſion in the foregoing Verſe, That the Faithful may be with him, where he is, and ſo may ſee the Glory given him by God the Father: For if he hath for the preſent, made them know the Name of the Father, and is reſolved, and doth engage himſelf, that he wil not ceaſe further dayly to inform them, until he hath made them perfect in this Knowledg: then are they fitteſt to be partakers of that happineſs to be with him, and to behold his Glory. But this he hath done, and reſolves ſtil further to do: Therefore, &c.

We have then, theſe two Things here to be attended:

1. The Work of our Savior, what he hath done: *He hath made known this Name*: that is, for time paſt.
2. The Profeſſion, and Engagement of Chriſt, what he wil do for time to come: *He will make it known.*

To the Firſt: *I have made known thy Name to them.*

The Doctrine we ſhal obſerve from hence, is this: Viz.

To make known the Name of the Father to the truly humbled Soul, is a Work in a peculiar manner, appropriate to our Savior Chriſt. Doct.

I ſay, in a peculiar manner appropriate to our Savior; in that he takes it here unto himſelf, as a part of that Prerogative Royal, that doth appertain to him: I have made known; I wil make known: As though this Trade were wholly, and only in his hand; this Know-

ledg, and Science were only taught in Christs School, and is only to be learned there, and that by himself alone.

And this is done to the *truly humbled Soul*: For such only are to be conceived, as intended in the word, *Them*, *ἐκεῖνοι*, with an eye, and reference to that, which was mentioned in Verse 24. *To them that thou hast given me.* These were Beleevers; but if ye look at them, as under that Name, and special respect, in which they must be considered, when they become as proper Subjects, unto which the knowledg of the Name of the Father, comes to be manifested in the Order appointed by Christ: this is the most proper expression, that can be made, and the Holy Ghost speaks most exactly to in this behalf. So *John* 17. 6. *I have manifested thy Name to them, that thou gavest me out of the World.* This, as hath formerly been proved, cannot imply Election properly: for that is meant in another Phrase in the same Verse: *Thine they were*, that is, by Election, *and thou gavest them to me*: This is an effect of Election, and so distinct from it, else it would be a vain Repetition, which cannot fal upon the Spirit of God, nor may by us be once imagined. Those who are given to Christ, are given him *out of the World*, so verse 6. that is, out of the corrupt World.

But it is not a Truth, nor Orthodoxal to affirm, that Election is out of the corrupt Mass.

Ye see then the Scope, and ful Purpose of the Doctrine propounded, and so of the Place in hand.

We shal hence proceed to the Explication, which we shal do by opening of three Things:

1. *What this Name is.*
2. *What it is to make it known.*
3. *Why this is properly given to our Savior.*

I. *What*

I. *What is meant by the Name of the Father.*

The Name of God, in General ſignifies any thing, by which God comes to be known as a man is known by his Name, *Exod.* 20. 7. But here it muſt of neceſſity be reſtrained to a narrower ſenſe: But what that is, is hard to diſcover. We may thus gather in upon it, by the ſeveral Circumſtances in the Text.

Look backward to that which follows: It's the diſcovery of that Name, by which the Love, wherewith the Father Loved Chriſt, may be in them: and that cannot be the Name of his Wrath, and Juſtice of a Judg, and an Avenger: But it muſt be the Name of his Mercy, and the Name of his Fatherly Mercy alſo. For unleſs it were the Name of a Father, How could he love them, as he loved Chriſt? for he loved him as a Father. Beſides, it is ſuch Love as is extended to ſuch as have provoked him, as the Father, and firſt Perſon in the Trinity, and to ſuch as be miſerable, and diſtreſſed: therefore it muſt be Fatherly Mercy, that is, he muſt be the Father of Mercy, as wel as of men, that muſt extend ſuch Love to ſuch undeſerving ones.

Again, As ſuch, who are miſerable, and forlorn in themſelves, cannot have help, but through Mercy, and the Mercy of him, againſt whom they had ſinned: There muſt needs be a way how to intereſt them in this, and intitle them to this Mercy, which others, as miſerable as themſelves, do never ſhare in, nor ſhal be made partakers of: For what avails it, that there is Mercy, if I cannot come at it?

And that which muſt convey this intereſt, can be nothing on our parts by which we may deſerve it, or purchaſe it, or once come to challenge it: It muſt come from God alone. As there is no mercy but in himſelf, ſo there is no way but by himſelf to intereſt any therein.

He

He being bound to none of the Sons of *Adam*, who had deserved nothing but wrath at his hand, by reason of their sinnes and provocations, If he had been pleased to have shut up the Bowels of his compassions, and reserved his mercy to himself, that none should ever have been able to make any claim thereunto, or have had any expectation thereof, he might have done it.

But as he had Fatherly mercies in himself: though he was free and bound to none: He out of his Fatherly mercy, that he might give others an interest therein, he did freely ingage himself, and al his sufficiencies, to procure and accomplish the good and welfare of such, as he should pluck out of themselves and the world, and put into the hands of Christ. And thus he becomes bound, and makes himself a debtor, to them, to whom nothing was due, both for the conveyance of al good to them, and continuance of al that good with them, that might be for their everlasting comfort. And thus his love might not only be offered, but comes to be and abide in them. *That the love, wherewith thou hast loved me, may be in them.*

So that its hence evident, that its the name of Fatherly mercy and Faithfulnes, that is here to be understood, and the name that Christ would make known; the name of a Father, and a Father of mercies, who hath al good, and of faithfulnes, who is ingaged to perform al that may be good and helpful to his servants.

Look we forward a little, the foregoing circumstance gives in the like evidence also. *They know that the Father had sent him*, and the making known of this name makes them know it.

This sending argues, As his *Authority*, that *he can*, So his *Fatherly affection*, that he *will*, use his Authority of Order and communication of work, and his faithful word (which he hath ingaged) to send Christ to this end. And he being sent stands ingaged to answer the Order of the Father, and to act under the wil of him that

that ſends to the ful accompliſhment of this work, for the procuring of the welfare of the humbled Soul and then his love may be in them, and Chriſt in them alſo.

We have now got ſhore and gained thus much, that we underſtand what this name is, which is to be made known.

We ſhal open it in both the Particulars.

1. *The Name of the Father of mercies containes four things.*

1. That everlaſting compaſſions are fiſtly and independently in him: he is the Father of them al: theſe yerning commiſerations come out of his own Bowels. *Iſa.* 63. 15. Where are the ſounding of thy Bowels? We ſhould father compaſſion upon nothing we have, or do, or deſerve, but only upon God. No good we have, or can do, can cauſe theſe: no evil we can do (except the ſin againſt the Holy Ghoſt) can hinder theſe.

2. There is a generation and ſucceſſion of mercies, which have been extended through al Ages, to al conditions of men, and that upon al occaſions: al which are of the ſame Houſe and pedegree, come from the ſame Father of mercies, are of the ſame line and lineage.

Al the ſins of al his, which have been committed in all Ages and generations, with al the heightning Circumſtances thereof, could never leſſen, weaken, interrupt the courſe of theſe Fatherly compaſſions, much leſs exhauſt them, and draw them dry. The Pſalmiſt finds no end of them. *Pſal.* 136. 23, 24. For his mercy endureth for ever. Though temptations endure, which may annoy: yet his mercy indures for ever. And that which is eſpecially to be attended is, that he works as the Father, (who hath been wronged and provoked) and yet as a Father pities us.

3. There be renewed and unknown Commiſerations, which were never heard of before, yet may be expected, and wil certainly be provided for the good of thoſe, that

he

he wil do good unto. He is the Father of mercies, he begets fresh and new compassions every day and moment, such as never saw light, not happily ever entred into the apprehensions of the sons of men. Such things as we looked not for. *Isa.* 64. 3. This props up the heart under overbearing pressures. Thou saiest, ordinary medicines wil cure ordinary and common diseases; but thy rebellions are not to be matched; no sinner, no sin, like thine.

Be it so, either in truth, or in thy conceiving: yet here be unheard of compassions, if thine be unheard of provocations. *Lam.* 3. 22, 23.

4. He hath sent Christ on purpose to help those that cannot help themselves. *Hos.* 14. 3. *With thee the Fatherless finds mercy.* With this Father of mercies, the most helpless, Hopeless Orphane, & Fatherless Soul may find relief. He was sent on purpose not to cal the righteous; not the haughty and self confident, who pride themselves in their excellencies, conceive they can heal themselves with their own balsom, and that their own abilities wil work their own welfare. No: but was sent to cal the sinner, the broken-hearted and self-denying sinner. And he is come on this Errand, and wil not fail of his end, or the effecting of that, for which he was sent.

2.

There is yet another piece of this name of the Father, which is his *Faithfulness.* As he is the Father of mercy and of al good in himself, so he hath freely and fully ingaged himself to accomplish the good and welfare of such, as be truly humbled, and he hath given to the Lord Jesus.

He hath passed his Word, and signified his Wil, to see al good done for them, that can be desired, as needful; al evil removed, which they can fear, as hurtful, and dangerous to their Souls: And in this the Psalmist triumphs, *Psal.* 56. 4. 10. *In God will I praise his Word, &c.* In the Lord wil I praise his Word. For what had

is

it availed, that God hath al mercy in himſelf, unleſs he had ingaged his word, to improve and imploy that for my benefit; I had had no ground to claime any thing, nor Hope to expect any thing at his hand. *Pſal.* 138. 2. Therefore herein God hath magnified his word above al other his Name: he hath laid al his excellencies and ſufficiency to pawn, and improved al, that the Salvation of an humbled ſinner ſhal not miſcarry.

This is the ſweet that goes through all his names, and gives a pleaſing reliſh unto al: When his word is in his Power, it wil preſerve, not deſtroy &c. As he ſent Chriſt for to ſave: ſo it is his wil, which he hath expreſſed, and its the end which he intended, in furniſhing our Savior with al fulneſs of power. Joh. 17. 2. Thou haſt given him power over all fleſh, that he might give eternal life to as many as thou haſt given him. Now there is ſome ground for our hearts and Hopes to look unto, that this wil ſhal be accompliſhed, and this power improved. See how all the work of life proceeds on pleaſantly. They who were thus given, they ſhal come: that is, beleeve. *Joh.* 6. 37. and *Joh.* 17. 8. When they come, then Chriſt keeps them. Joh. 17. 12. *Thoſe whom thou haſt given me I have kept and none of them is loſt* Nay he prayes the Father would keep them alſo. Yea he wil not overly keep them himſelf, but he intreats the Father: *Keep through thine own Name*, that is, the Name of thy Fatherly mercies, for in thy word thoſe are alſo ingaged for their good. *Joh.* 17. 11. Nay not only kep't, but quickned, increaſed, perfected in all Grace and not left, til he ſee them Crowned in glory. *Joh.* 6. 39.

No wonder therefore that our Savior ſhould reſolve, ever to be making known this name of the Fathers mercy and Faithfulneſs, ſince it comprehends the beginning, continuance, end, and perfection of al we can have or Hope for, here or hereafter. Learn this, and learn all; Perfect this, and perfect al. All that Chriſt wil teach

returnes to this: All that we can learn is Vertually contained in this: As a Father of mercies, he hath al, begets all good. Out of the Faithfulnes of his word, he dispenseth all. Thus we see what the Name of the Father containes.

2. *How doth Christ make known this?*

Answ. This wil appear in a double work.

1. The Lord Christ spreads all those glorious excellencies before the Eyes of the Soul, darts in the Beams of those surpassing Beauties of mercies and compassions, and causeth all this glorious good to pass before us, (as he speaks to *Moses*) which at the first dazels and draws the Eyes of the Soul towards them, to gaze at such an amazing sight. 2 Tim. 1. 10. — *Brought life and immortality to light through the Gospel.* Joh. 3. 13. *No man hath ascended up into these Heavenly apprehensions but the Son of man,* Who is in Heaven, he brings Heaven down to the Soul. Those were, like dazeling Colors laid forth in the greatest pertections, laid in a dark Room, not discerned: but the light came that acted them to the Eyes. The strangeness of the sight takes up the understanding, makes it stand wondering and gazing. As *Moses* did by the Bush burning, he went neer to see that wondrous sight. Exod. 3. 3.

2. But this is not al: He further sets on those excellencies by the discovery of some unexpected suitableness to the Soul and the condition thereof, as appointed and performed with intendment to his good who is given to Christ: Gods wil hath determined, Christ hath received al power for this very purpose to communicate them to him.

Its possible for God to dart in some kind of ravishing appearances of the excellencies of mercies, life, and Salvation, which pass by, as sudden lightning upon the understanding.

understanding. So it was with *Balaam*, who had a glimpse of the glory of Heaven, and it stirred his affections for the while. *Let me die the death of the Righteous, and let my last end be like his. Numb.* 23. 10. But it left nothing behind it, he is as far to seek as before. As a man seeing his Face in a Glass, so these forget what they were.

But there leave some intimation of some kind of special provision appointed for the purpose. *My Message is to thee.* Leaves some impression of Wisdom, to discover the way of Grace for our own future good: that he comes to a guess of the way of life and peace: though he hath no perfect skil, yet he can say, it coasts within such a compass, it lies to that point, though he cannot readily hit the Particular Path. As the poor Man said after God had broken his heart; It seised upon me like Thunder and Lightning: from that day forwards I could discern somthing in every Sermon.

This I take to be the meaning of that which torments Interpreters, and exercised mine own thoughts many a time, and its very difficult to cut the Hair, we wil speak a word to it. 1 Cor. 1. 30. *Christ is made of God to us Wisdom.* We may come at it thus: 1. This Wisdom cannot be justification, nor sanctification, for those are mentioned immediately after: and therefore they are not there meant. Therefore it must be invocation.

When Christ sets open the way { Of all the good that God wil do: And Of the manner of his communicating

of himself, for so the word νοῦς belongs to a Syllogisme, & implies the laying open of the frame of things as they lie in inference, and sets it on upon the mind.

3. *The Reason why this is properly given to our Savior.*

1. Argument is taken from that relation he ſtands in unto the Father. The proper Nature of Relates is to manifeſt and give knowledg each of other. Math. 11. 27. *No man knowes the Father but the Son &c.* Joh. 1. 18. *No man hath ſeen God at any time, but the only begotten Son.*

2. Argument from the commiſſion delegated unto Chriſt. He it is, Whom the Father hath appointed to communicate his counſel to his faithful Ones. Hebr. 1. 2. — *He hath ſpoken in theſe laſt daies unto us by his Son.* Joh. 16. 15. *All that the Father hath are mine, therefore ſaid I,* He ſhal take of mine and ſhal ſhew it unto you. So that the Son hath al committed to him, and he communicates to the Holy Spirit who ſpeaks not of his own, but what he hath heard.

Thus we have the explication of the point: And the work of our Savior what he hath done. We ſhal refer, for application, to what follows in the uſes hereafter made to the enſuing Doctrins.

The Second and next thing in order, is the work of our Savior and his profeſſion and ingagment; What he wil do. *I have declared thy Name*; This he hath done: And he add's further, *And I wil declare it.*

Before I enter upon that, we ſhal Obſerve by the way, the conjoyning and coupling of theſe two works of our Savior together; *I have*, and *I wil*: What he had done in former times, and what he would do for future.

The

The Lord Christ extends the same Care at all times, to all his Servants, for their Eternal Good. Doct.

What he hath been, he is, and he will be to the Faithful, in things which concern their Spiritual Happiness. He deals variously, and dispenseth in a differing manner, the Comforts, and Conveniences of the things of this life. He advanceth me, leaves contempt upon another: one is wretched; another impoverished; another spends his daies in health and peace, as *Isaac*; another is under dayly pressure, and tryals.

Because al these things, though good in themselves, yet they are under, and petty things, and therefore not good for every man. Diets are ever judged, and directed to men, according to their temper, and disposition: That which is Cordial to one, as heating and nourishing Provisions to such as be weak, and languishing: it's hurtful to another, that is of a ful Body, and Feaverish distemper. Therefore the wise God, as a tender Father, and wise Physitian, he gives liberally to one, when he holds another to a spare Diet. So God Diets his Servants according to their Spiritual Disposition; they are not alike useful, and therefore he doth not in a like manner, and measure dispense them.

But when it comes to Faith in God, Repentance from dead Works, and such things as concern Gods Eternal Love, and so Eternal Life: there look what care God shewed in former times to his, he wil shew the like at al times to al, to provide for their Spiritual welfare.

Compare *Gen.* 28. 15. with *Hos.* 12. 4. He found him in *Bethel*, and there he spake with us. He spake to *Jacob*, who was dead and buried long before that Generation. But what he spake to him, he spake to al the Saints,

Saints, *Exod.* 13. 21, 22. He took not away the Pillar of the Cloud by day, nor the Pillar of Fire by night. A Type of Christ, who by night and day, in al the Conditions, and times of a mans Pilgrimage, vouchsafes his guiding, and saving presence to his People. This also, the rock in the Wilderness typed out unto the Israelites, 2 *Cor.* 10. 2. The Rock that followed, go whether they would, the Water out of the Rock followed them, and attended upon them for their dayly refreshing. So doth the Mercy, and Truth of the Lord, follow his al the daies of their lives, *Psal.* 23. 6. And it is the aim of the place, *Heb.* 13. 8. Jesus Christ yesterday, and to day, and the same for ever, that is, in his saving, overshadowing, guiding presence to his Saints.

REASON.

1. His Love is the same, and that wil set him on work by the like care, and endeavor to provide for their welfare. If any thing without him, had been a moving Cause of this Care, and resolute endeavor for their good, when that had altered or failed, this would have failed also. But his own Love, which only issues out of his own Bowels, and Bosom, made him do good at one time, and therefore to the same at al times, for it is the same, *Jer.* 31. 3. *With everlasting Love, I have loved thee*: therefore I have drawn thee, therefore called thee, therefore comforted thee, and wil continue so to do for ever, *John* 13. *Having loved his own, he loved them to the end.* In love, there is no lack of labor, pains, providence, to be unwearіable, to further the good of that which is beloved.

2. The Engagement of our Savior, constrains him in point of Faithfulness, and Truth, which are laid to pawn, fully to accomplish whatever he hath undertaken for such, who are committed to his care, that at no time they do miscarry. *Other sheep I have, and those I must bring,*

bring, and they ſhall hear my Voyce. It was the Fathers Wil, that Chriſt ſhould loſe none that were given to him, *John*, 6. 39. and it's Chriſts, *All that thou haſt given me, I have kept, and loſt none of them*, John, 17. 12. So that he hath done the Wil of the Father, according to Compact and Agreement between them. Yea, it's Chriſts Wil, and Requeſt to the Father, when he left the World, That the Father would ſhelter them under the ſhadow of his Wings, *John*, 17. 11. *And now I am no more in the World; but theſe are in the World, and I come to thee, holy Father, keep through thine own Name, thoſe that thou haſt given me.* It is the Wil of the Father which ſent Chriſt, that he ſhould keep al his at al times, that none ſhould miſcarry: It's the Wil of Chriſt, and his Requeſt to the Father, that he ſhould preſerve al the Faithful, that at no time, none ſhould

3. The Relation continues the ſame at al times, and the Intereſt the Saints have in our Savior; al his Wiſdom, Mercy, Merits, and kindneſs are theirs: and therefore they claim it, and ſo expect the benefit thereof at al times. The Spouſe may claim the conſtant care of her Husband to provide for her, and ſupply her neceſſities. The Child may look for the conſtant care of the Father to tender him in al his wants, as he hath done in any. So they plead, *Iſa.* 63. 16. Though *Abraham* forget, yet thou art our Father. He cannot forget himſelf, and his Faithfulneſs.

USE, 1. *Of Inſtruction.*

It teacheth us that Heavenly Skil and Dexteriey to gather in upon the goodneſs and kindneſs of the Lord Jeſus; and from the proof and experience of former Favors, to lay in a Reverſion of Bleſſing for future time. Lie at the catch, and take the advantage of the Lords gracious dealing with the ſoul. If we get but Gods Earneſt,

neſt, fetch the whol Bargain by it. If the Work of Saving Grace, be an Engagement on Gods part, get one, and gain al. *Paul* is marvelous dextrous this way, to work upon the graciouſneſs, and Truth of God, 2 *Cor.* 1. 10. *He hath delivered, and doth*; q. d. I have him ſure, I have got a Pawn, and earneſt Penny: *And he will deliver.* He hath delivered me from the mouth of the Lyon, and he wil deliver me from every evil work.

When *Naomi* knew how *Booz* had acknowledged that Engagement to do the part of a Kinſman, and knew the truſt alſo, and ſincerity of the Man, ſhe thus concludes: Sit ſtil, my Daughter, until you know how the matter wil fal: For the man wil not be at reſt, until he hath finiſhed the thing this day, *Ruth*, 3. and laſt. So when thou haſt Evidence of any work of Gods free Grace upon thy Soul, and that he hath engaged himſelf thereby; ſit ſtil, the Lord Jeſus wil not reſt until he hath finiſhed the work of Converſion, Sanctification, and Salvation, which he hath begun.

So the Prophet learns the Saints to make Inferences, and Collections of Comfort unto themſelves, *Pſal.* 48. 12, 13, 14. *Go about* Zion, *tell the Towers, mark well her Bull-works, take ſerious Conſideration.* This God is our God, and therefore collects, and wil be our God unto Death.

He hath humbled, and he wil humble us; he hath comforted, and he wil comfort us; he hath ſtrengthened, and he wil enliven us for ever; he hath taught us, when we did not know him, and he wil teach us ſtil, when we do ſeek unto him.

USE, 2.

It's a Ground of unſpeakable comfort, and ſweet repoſe to al thoſe, who have an intereſt in the Lord Chriſt, and are committed to his Charge. Thou art the dayly Care of Chriſt, therefore thou ſhould'ſt be dayly comforted.

ſorted. This was it, that fetched up the fainting heart of the Prophet, when he was at the loweſt Ebb, and at the greateſt under in regard of himſelf, and al outward Comforts, *Pſal.* 40. 17. *I am poor, and needy*; deſtitute of the ordinary Comforts, and the meaneſt Helps that might ſupply his famiſhing Condition, ſo that he was fainting, and dying away for want of relief: no man looked after him, or beſtowed a thought about him: Yet the Lord thinketh upon me; his Eye is over me, his heart is towards me, and care for my good.

Yet God is good to Iſrael, *Pſal.* 73. 1. He begins to come to himſelf: he was ſinking in a fit of diſcouragement, ſeeing al things to go croſs, and il with him: yet God is good. The World is naught, yet God is good: my heart is naught, yet God is good.

It may be, thoſe that have moſt cauſe, and reaſon, and are moſt able, do not care for thee, or for thy good: thou doſt not, or through thy weakneſs, canſt not care for thy ſelf, when thou art over-whelmed with diſtreſſes, either ignorant, doubtful, or unable to put forth that Ability thou haſt, being under over-bearing preſſures: yet this may quiet, That he cares for thee, that can and wil help thee.

When my Father, and my Mother caſt me off, then the Lord takes me up; his Fatherly Mercy, his Bowels of more than Motherly Compaſſion, wil be inſtead of al, yea, better than al, *Pſal.* 27. 10.

Nay, be it, that al helps are improved to the utmoſt, al thy skil and care laid out to the beſt advantage to provide for thy good: yet at ſome times, yea, many times, they are too ſhort, and ſcanted to procure thine own Comfort, either to prevent the evils that are approaching, or ſupply, or ſupport thine own infirmities that do hinder in a Chriſtian Courſe.

Quiet thine heart, though thy Contrivements fall ſhort; that which is under the Care of Chriſt, that cannot miſcarry. It's the ground which the Apoſtle gives

of encouragement in a Christian Course, and that when Duties grow most difficult, and the Spirit most hopeless in it self ever to reach them, *Heb.* 13. 7. *Remember them who have the Rule over you, who have spoken unto you, the Word of the Lord, whose Faith follow, considering the end of their Conversation*: Yea, it might be replied, There were able, and eminent Leaders, and Guides, their Experience long, their Graces glorious, their Abilities choyce; alas, there is no hope for us to keep pace with them, we are so weak, feeble, such Babes and Novices, that cannot go alone hardly: it's a likely matter that we should go after them. The Apostle ads, *Jesus Christ, yesterday, and to day, and the same for ever*, verse 8. q. d. It was not of themselves that they had any Grace or Abilities, but Jesus Christ had al, and gave al: It was not in the power, and might of any parts they have received, whereby they were carried on-ward in the Work of Faith, either in doing, or in suffering the good, and acceptable Wil of the Lord; but it was in the Power of the Might of Jesus whereby they were strengthened therein. That Jesus is yesterday, and to day, and the same for ever; he did yesterday strengthen the Faith of *Abraham*, and *David*, and *Paul*; and he doth strengthen his now, and he wil strengthen his for ever: He hath taught, and doth teach, and wil teach for ever, the humble his Waies: He hath filled, he doth fil, and he wil fil for ever, the hungry and thirsty with good things, when they seek for his Mercy, *Isa.* 27. He keeps his Vinyard, and the least Graft in it, he keeps it night and day, and he waters it every moment; be therefore comforted every moment, thou who art preserved, and watered every moment, by the good hand of Christ, and wilt be so for ever, *Psal.* 142. 4, 5, 7.

USE, 3. *Of Direction.*

It shews us whither to go for relief in our Spiritual Necessities:

Neceſſities: It's that which Nature ſuggeſts, and Reaſon perſwades unto: Al men wil be ſure to go thither, where they are ſure to ſpeed at al ſeaſons. That's only to the Lord Chriſt, who is a Faithful Savior, and a ſure Friend, 1 *Pet.* 5. 7. *Caſt all your care on him, for he careth for you.* When al men are altogether Vanity, feeble, and falſe, you know not where to have them; off, and on, weak as water, and uncertain as the wind; now they favor, anon they frown; love to day, and hate to morrow; they are but broken Reeds, not only fail us, but pierce us alſo.

But with our Savior, is no ſhadow of change, you may know where to have him, and what to expect from him. Men both prize, and uſe the Medicine that hath a *probatum eſt* with it: It wil not fail to cure, and remove the Diſeaſe; the Salve that wil not fail to heal. It's ſo with the healing Mercy, and Faithfulneſs of Chriſt: So the Pſalmiſt, *They that know thy Name, they will truſt in thee; for thou never faileſt them,* Pſal. 9. 10. Mens care and kindneſs, is ſoon drawn dry, and ſpent, that they count it's enough to deny for future, becauſe they have formerly done a Favor. What! ſay we, I have dealt ſo, done ſo formerly, ye do not expect I ſhould do ſo alwaies. But it's otherwiſe with our Savior; he hath comforted, and he wil quicken; he hath taught thee in thy aberrations, and he wil teach thee ſtil.

Nay, Thou art ſo giddy, and un-ſtable, thou knoweſt not what to make of thy ſelf; ſo off, and on, feeble and falſe to thine own Soul, and thine own Comforts, and there is no hold of that unſteady, and giddy heart: now promiſing, and then altering; now reſolving, and then changing. If thou had'ſt truſted to thine own heart, thy Hope, and Comforts, and Confidence would have failed utterly.

But the Lord wil not ſuffer his Faithfulneſs to fail, notwithſtanding al thy provocations againſt him, depar-

tures from him, unkind dealings with him. Though thou hast failed, and forfeited all his Favors, yet he wil not suffer his Faithfulnes to fail. As he was in former, so he is stil for future times, and wil be the same for ever; he hath, and he wil, after the same manner, for ever comfort thee. Though thou beest Faithles to him, and thy own Soul, he wil be Faithful to his own Word, and to thy Comfort.

USE, 4. *Exhortation.*

As Christ is to you, O be you so to him again. He is enlarged for your Eternal Good, be you so for his Glory. He never laies aside the care of your Comfort and welfare, never lay aside the care of his Commands. O! miserable would our lives be, if the Lord should leave us at uncertainties. It's the dregs of the Vengeance, the highest pitch, and the perfection of the Plagues that God threatens, *Deut.* 28. 65. The Lord shal give thee a trembling heart, and failing of eyes, and sorrow of mind, and thy life shal hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy Life: *In the morning thou shalt say, Would to God it were night, &c. for the fear of thy heart.* If so for our temporal Lives and Comforts, what would it be, if our Eternal Happines, and Misery of our Souls were at this pass? Not when our Life, but our Salvation shal hang in doubt before us: Whether God wil comfort us, or for ever ruinate us? Whether the Lord wil once pity, or for ever forsake us? If he should give us trembling of heart, failing of eyes, and sorrow of mind, and we should have no hold of Gods Favor or Assurance. I shal one day perish, and look every day to have the Wrath of the Lord to come out against us, or else to leave us to our feebleness, and the malice of Satan, and that at last, God wil leave us utterly in the hands of Hel, how miserable would this Condition be?

But

But God doth not, wil not deale thus with us: he comes to certainties with us; we may know where to have him. Yesterday, and to day, and the same for ever. Oh let us be the same for ever to the Lord Jesus. He hath given us two immutable things, that we might have strong consolation: let God know where to find us, what to make of us. Fickleness and Instability is most loathsom to the Eye and distastful to the heart of the Almighty. *I would thou wert either Hot or Cold. Because thou art luke-warm, I wil spue thee out of my Mouth. Rev.* 3. 15, 16. He that is profane he may be convinced and made better. He that is zealous is approved and pleasing to the Spirit of God. But the luke-warm wil not be brought to see his evil, nor yet wil he like to be made better. Therefore God abominates him.

He is the Author and Finisher of your faith: The bottom and the top-stone, He wil not leave you til he hath fulfilled al his goodness.

Leave not you, til you have perfected holiness in his fear. 2 *Cor.* 7. 1. He is at al times the same to thee. Be thou at al times the same to him. Not by fits, & starts and aguish qualms, like the morning dew. *Psal.* 62. 8. Trust in him at al times. I have loved him, and I will love him: I have feared him, and I wil fear him for ever. And when I say that, I say three things.

1. Make it the main end and Errand of thy life to suit Gods mind and do his service. Let this be the maine stream that may carry al. As it was Gods wil to send Christ: and Christs wil to accomplish this. This is the wil of the Father that sent me, that those which he hath given me I should loose none. So let it be thy wil also. It was *Pauls*, I pais not, put nothing into the ballance, let nothing come into comparison nor competition, nay not into consideration, *That I may finish my Course with joy.* Is my Meat and Drink saith he. Let it be as thy daily Bread, as thy food; have no wil

but this. So *Barnabas* perſwaded. *Act.* 13.23. To cleave to God with a decree of heart. Decree this, ſet it down, and determine this for a concluſion, that admits no exception or alteration. My God I muſt have, my God I wil have, his commands I have, and muſt and wil obey. Whether I ſhal have honor and credit: whether I ſhal pleaſe my ſelf, or carnal Reaſon or corrupt deſires, friends, or world, that I paſs not for I muſt pleaſe the Lord: That I ſet down for a decree.

2. Let al make way to this, and work for this.

So Chriſt with us. Al things work together for our good. So make our Sorrows our miſeries, our comforts, our peace, proſperity: whatever we have in the world beſides, make them al work together for this, to further our obedience. As the Marriner tacks about, uſeth Croſs winds, all, to further his voyage.

It was the Fathers wil, and Chriſts work, that he ſhould loſe none, and he did loſe none; he left Heaven, his Honor, his Life, nay the ſenſe of his Fathers Love: but he loſt not one of the pooreſt Saints: held them in his hand, God forſook him, he would not forſake them. Let the power of darkneſs pluck away eaſe, and peace, yea his life and al. *My Soul is heavy unto the Death,* Yet he would not ſuffer them notwithſtanding al their Malice, Wrath, Rage, Subtilty, to pluck one of his out of his hands.

So do thou. Loſe Credit, Comfort, Peace, Proſperity, yea thy Life; but loſe not one of Gods Commands, but obey it: not one Promiſe, but truſt in it: He hath kept thee at al times: Keep thou the word of his patience. Thou gaveſt them me, ſaith Chriſt, and I have kept them. So ſay thou; Thou gaveſt me theſe commands and I have obeyed them; theſe promiſes, and I have truſted in them. Not my wil, as Natural, ſaith Chriſt, to be preſerved, but thy wil, as God, that man may be redeemed: So ſay thou, not my wil, as Man,

Man, as Father, as Master, as Servant: not my wil which would have mine ease, and Profit, and Credit: But thy Wil be done.

3. Be unmovable in the Work of Christ.

So our Savior, though he suffer the power of Darkness to pluck away his Honor, his happiness and Life: yet he held his Children in his Armes, and would not suffer any to take them out of his hand. So deal thou in like manner; Let Devils and Men pluck away thy Credit, and dishonor thee, thy Wealth, and impoverish thee; yet let them not pluck away any one of Gods commands or Christs Promises from thee. Christ put a necessity upon it, I must bring these sheep: lay thou the like necessity upon thy Soul. It is a rule of Christ, I must obey it, Christ I must love, and fear, and follow. Do not retire, strike Sail, turn back, nay do not stop in the way, but go on: Its not necessary to live, but to love Jesus.

We have done with this Point from the connection of the words. We shal now proceed to the other part of that work, which our Savior professeth and ingageth himself unto that he will further do, for time to come.

——— *I will make it known.*

The profession and resolution of our Savior to provide for their further inlightening and inlargement in this knowledg, implies two things.

1. What the wants of the Saints are, as touching this knowledg.
2. What the care and ingagement of our Savior is to supply the same.

The first is here supposed, and that by necessary inference. For had they attended the ful measure of this knowledg, what need hath our Savior to make known more?

more? if they had been perfect in the skilful underſtanding of that lecture, what need was there that our Savior ſhould be dayly learning and informing them?

Its plain therefore, though they had much of this knowledg, there was yet much wanting unto them, of which they had, as dayly need, ſo dayly uſe of.

Hence we have two Points of Doctrin.

1. *There is much wanting in the ful knowledg of Gods Name in the moſt able Saints.*
2. *Chriſt lends dayly ſupply of knowledg to them, according to their dayly needs.*

To the Firſt.

Doct. *There is much wanting in the ful knowledg of Gods Name in the moſt able Saints.*

The moſt knowing Chriſtians, ſuch as may ſeem to be in the higheſt form, neer our Savior, taught and trained up under his Wing, yet have need, that more of the Name of the Father ſhould be made known to them. The Point is plain in the words, we ſhal need ſay no more to evidence it from the text; but addreſs our ſelves to the further explication of it. What this Name is, *Viz.* The Name of Gods Fatherly love and mercy and Faithfulneſs. And what it is to know it, or to have it made known, we have opened formerly, when the Lord Chriſt cauſeth al the good and incomparable excellency of

of this Fatherly mercy and Faithfulness to pass before the Eye of the Soul, and sets on that suitable sweetness so effectually upon it, as that it affects and draws the heart to look that way by the Eye of Faith: so to Eye it, as to own it, and fasten upon it. This is the knowledg here meant, and much of this is wanting, even in those that are most eminent. It's a general ground which takes in the Particulars with advantage.

When the holy man *Job* laid forth at large the waies of God in his Providence, limned out to the life his excellencies, he ends with this, and vailes as it were, what he was not able to express. These are part of his waies, but how little a portion is heard of him. *Job.* 26 14. *q. d.* There is little of that unconceivable excellency heard of, or reported, though the Earth and Heaven be ful of his goodness, and his mercy over al shines with the greatest lustre in al his works; yet this is but a little portion of him, and we know little of this. And hence *Moses*, who conversed Face to Face with God, unto whom the Lord did familiarise himself, as to a friend, yet he finds his necessity most here, and makes it his chief suit, if I have found Favor in thine Eyes, Lord shew me thy glory. If ever he shewed himself to a mortal man, it might seem he did in an especial manner express himself to him. And therefore it was his preheminence above the Prophets to whom he would make known himself in a vision and dream; *My Servant Moses is not so: to him I will speak Mouth to Mouth apparently*, Visibly, familiarly, and openly. *Numb.* 12 8. *Deut.* 34. 10. And yet he begs this as the greatest honor. *Lord shew me thy glory.* And Gods answer shews his Aim. *Exod.* 34. 5, 6. *I will cause my goodness to pass before thee; strong, gracious, merciful, abundant in goodness and truth &c.* The greatest part of that we know is the least part of that we know not. And therefore *Paul* desires to come to supply that which is lacking in their Faith; and this is the

knowledg especially Aimed at, wherein we shal inquire.

1. *In what this want appeares.*
2. *The Reason why there is left such.*

1. This want appeares and is made good in four Particulars.

1. Much is wanting in regard of incomprehensible and boundless greatness of this Fatherly mercy and Faithfulness, which cannot be comprehended by the best ability of the strongest Faith or spiritual understanding. A depth that cannot be fathomed. A light unto which we cannot approach: only we are gathering in somthing neater and groping somwhat more, as we attain to the strength and growth of Faith. *Job.* 11.7. Canst thou by searching find out the Almighty to perfection? it is higher than Heaven, what canst thou do? deeper than Hel, what canst thou know? the measure thereof is larger than the Earth, and broader than the Sea. Therefore the Psalmist instead of comprehending, he falls into admiration of this mercy. *Psal.* 31.19. *Oh how great is thy goodneß, that thou haſt laid up for them that fear thee, and laid out for them that truſt in thee, before the ſons of men!* We are not able to value the goodness that is laid out in the waies of his providences and Fatherly dispensations towards us. But the treasuries of compassions that have been hoarded and laid up from al eternity, Oh how great! If the stock be so large that the Father puts into the hand of a Child when he is now in his non-age and setting up: what wil the whole estate and revenews be, when he come to his inheritance? therefore the Lord shewes the infinite disproportion betwixt his thoughts of goodness towards his; and the narrowness of their conceivings to reach at the measure thereof. Isa. 55. *As high as the Heaven is above the Earth, ſo far are my thoughts above yours.* A point or center that is less than any quantity, and the great Circumference

that

that is the largeſt of al quantity.

2. Much is wanting in regard of the clear diſcerning of that, which in ſome meaſure we do conceive; much of this Name yet conceived, we know not, and that which we do know, is dimly, and in a dark manner. Its a ſtrange Check of our Savior to *Philip*, upon his requeſt expreſſed, Joh. 14. *Shew us the Father and it ſhal ſuffice us.* Verſe, 8. Our Savior by a ſharp interrogation caſts a ſecret ſhame of feebleneſs and heedleſnes upon him. What? have I been ſo long with you, and yet doſt thou not know me *Philip*? he that hath ſeen me hath ſeen the Father alſo. And if ye do but caſt your Eye upon the 7. Verſe. Ye wil perceive that they did know the Father and had ſeen him. And yet *Philip* deſires, he might be ſhewed, as though they had never known nor ſeene. The iſſue from hence will be here, that its poſſible for a Chriſtian to ſee the Father, and in a ſenſe to converſe with him; and yet he needs to have him made known whom he knows, and to have him ſhewed, whom he ſees. So he in *Job*. The Lord paſſeth by and we perceive him not, he ſpeaks once and twice and we hear him not. That as it was ſaid of the Diſciples *Luk.* 24. 16. Their Eyes were held, that they did not know him: they did know diſcerningly whom they ſaw, and with whom they did familiarly converſe, and therefore its added. Verſe, 31. *Their Eyes were opened and they knew him.* So it is with the Eye of our underſtanding, in the right conceiving of the miſtery of this Fatherly mercy and Faithfulneſs of God; though we converſe familiarly with this goodneſs of the Lord, yet becauſe our apprehenſions are marvailous feeble and dim, they muſt be further cleared before we can know, and diſcerne that we do know. 1 *Cor.* 13. We ſee through a vail and therefore need to be helped to ſee what we ſee? to ſee more fully what we ſee feebly and imperfectly.

3. Much is wanting in regard of the experience of this

Fatherly Faithfulneſs which as yet they never found, or having formerly found it, they are now deprived of it.

Some as yet have never found it. For the Lord diſpenſeth his favors in the fitteſt ſeaſon, and ſo as his Servants have moſt need, and may make moſt improvement of. So Gen. 22. 14. *In the mount of the Lord it ſhal be ſeen.* And Rom. 5 4. *Patience worketh experience and Hope maketh not aſhamed becauſe the love of God is ſhed abroad in our hearts.* Verſe, 5. God ſteps in ſeaſonably, and gives proof of his Fatherly Care. Hebr. 4. 16. *We find Grace to help in time of need.* As the Father reſerves a ſpecial favor for his Child to a ſeaſon, a morſel, a bit to give him at a turn.

Some have formerly found it by experience, but are now deprived of it. Hence is that of the Prophet *David*, Pſal. 63. 2. *To ſee thy power and thy glory, ſo as I have ſeen thee in the Sanctuary.* So again *Quicken me as thou art wont.* Pſal. 89. 49. Where are thoſe former loving kindneſſes? The lower the Ebb the greater the flow. God withdrawes the expreſſions of his Favor, that they may be made more fit and have them more aboundantly. *For a little while I have hid my Face, but with everlaſting kindneß will I have Mercy on thee.* Iſa. 54. 8.

4. Much is wanting, in regard of that ful aſſurance, which they were promiſed, and do deſire, but yet could never attain unto.

So *Heman* Pſal. 88. 14, 15. *Lord why caſteſt thou off my Soul? why hideſt thou thy Face from me? I am afflicted and ready to die from my youth up: while I ſuffer thy Terrors I am diſtracted. Thy fierce wrath goeth over me; thy Terrors have Cut me off. They came round about me dayly like Water: they compaſſed me about together.* Verſe, 16, 17. So *David*, *Mine Eyes fail for looking for thy Salvation: Oh when wilt thou comfort me?* Pſal. 119. 82.

Much

Much then is wanting, in regard of what may be known; in regard of the cleer diſcovery of what we do know; in regard of the Experience we have had, and want; in regard of the Aſſurance we ſeek, and do not attain.

2. *The Reaſons hereof are two.*

1. Is taken from the Condition of the Saints, while they are in this vale of Tears: They are as Babes in the Womb, or at the beſt, as Children born; but in their non-age, and tender yeers: and therefore in rational proceedings, their abilities and performances muſt carry ſome reſemblance and proportion: they muſt be attended with Child-like weakneſſes, and imperfections. So the Apoſtle diſputes, 1 *Cor.* 13. 11. *When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child.* Their Speech is not ful, their underſtanding is feeble, their thoughts are under and low, looking at poor and mean things, ſuch as be moſt familiar, and liable to the Sences: things of depth and difficulty, as they cannot conceive them, ſo they do not for the moſt part attend them, becauſe they are beyond their reach.

So it is with our Spiritual Child-hood. The things of God and Grace, which are moſt eaſie, and openly familiar, we are moſt exerciſed, and taken up withal; but the great Myſteries of Godlineſs, the unſearchable Riches of Mercy, and the deep things of God, we are not able upon the ſudden to ſearch into. Our Savior gives this Reaſon to his Diſciples; *I have many things to ſay, but ye cannot yet receive them.* A Child that is in the lower Form, happily entring into his Latin, he is not able to carry away his Lecture of Greek, nor to touch difficult things of Phyloſophy; but his Principles and Abilities muſt have time to ripen, before he be ſet up into ſo high a Form. So here.

2. Is taken from the freeneſs of Gods Diſpenſation, in whoſe

whose pleasure it is, to give when, and what he will; and after what manner. And hence he doles his Grace, answerable to the growth he hath appointed, each man to come unto, and in what time, *Eph.* 4. 13. *Till we all come in the Unity of the Faith, to a perfect man, to the measure of the stature of the fulness of Christ.* Some are of a larger Stature, and grow more speedily than others; some are of a less, and stand at a stay for a season, until the Lord by the effectual working of the Spirit, make them to grow, and so they encrease with the encreasings of God, *Col.* 2. 19.

USE, 1. *Of Instruction.*

Hence see the Reason of those mis-apprehensions, that the dear, and faithful Servants of the Lord have, of the Fatherly Mercy, and faithfulness of God towards them. They want much knowledg of this incomprehensible sweetness, and goodness of Gods Nature; and that is the Reason they misjudg, and mistake so much, and make such unkind Constructions, and maintain such groundless surmizes of his Fatherly kindness.

He that is jealous, and fearful of the Love and Favor of another, who is of tried Truth and Sincerity, al men wil easily, and readily give him the Reason; because he knows him not. So here, It's because we know not God.

These misconceivings of God, may be referred to two Heads:

1. When they are under pressures, and necessities, and miseries march in upon them, the Lord seems, like an angry Father, to withdraw himself. They presently sit down discouraged, and conclude, as they, *Isa.* 49. 14. *Sion hath said, The Lord hath forsaken me, my God hath forgotten me*: The Lord answers, from the consideration of those Fatherly Compassions which rest in his Bowels; *Can a Woman forget her Child, that she*

for she could not have compassion on the Son of her Womb? these may, yet I wil not. *Psal.* 89. 8. *Who is like to thee*, or to thy Faithfulnes round about thee? it's round about him, *per omnes circuitus.*

But I have dealt carelesly, yea, unkindly, and faithlesly with him, and grieved the eyes of his Glory by dayly provocations. True, thou hast first broken with him, and thou mayest see, and know thy falsnes; but thou dost not know his Faithfulnes, and Fatherly mercy. *Psal.* 89. 33. *Nevertheless, my loving kindnes, I will not take away from him, nor suffer my Faithfulnes to fail.* Though he may deserve it, and I may justly do it; yet I wil not suffer, &c. Thou knowest thine own falsnes, and wretchednes, who keepest not touch with God, but failest; yet my Faithfulnes, and my Mercy I wil keep with him, verse 24. *And my Covenant shall stand fast*, verse 28. Thou knowest not the heart of a Heavenly Father, and therefore thou so misjudgest.

2. They conceive their Sins so many, and so hainous, that it's beyond the compas, and bounds of his Fatherly Compassions to remit, and pardon. Thou dost not know what these Bowels of a Father are, and therefore thou dost not judg aright, what he can, and wil do. When *Ephraim* bemoaned his sin, God yerneth towards him, and bemoaneth him; though he doth not hear God, yet God hears him, *Jer.* 31. 18. *I have heard* Ephraim *bemoaning himself thus; Thou hast chastised me, and I was chastised.*

See how Gods Bowels turn within him, verse 19. *My Bowels are turned within me; I wil surely have mercy upon him.* Mercy is mourning over thy Soul, when thou art mourning for thy sin. True, could I repent; but I have been smitten, and yet walked after the waywardnes of my heart; so that I dare not look upon my sin; and I cannot look to Heaven, because of my guilt: I know not how I can be pardoned.

Because

Because thou dost not know the Name of this Father, and this Mercy; see, and consider what it can do, that thou canst not conceive. *Isa.* 57. *I was angry, and smote him, and he went away,* verse 17. *I have seen him, and his waies, and wil heal him: I wil lead him also, and restore Comforts unto him, and to his mourners*; q. d. I have seen him and his waies, though he can neither see me, nor himself; though he hath wounded himself, I wil heal him: I wil make him mourn, and others with him, and comfort both.

Obj. *But I cannot think it.*

Ans. This Mercy can do, *what thou canst not think.* *Isa.* 55. 8, 9. *My thoughts are not your thoughts, &c. for as the Heavens are higher than the Earth, so are my waies higher than your waies, and my thoughts than your thoughts.* And thou wilt find it relieving, when thou dost least look for it. True, I have found him sometimes in desperate streights relieving me, when I was sinking, and past hope, my head under water: when all his billows were running over, then comforting, and supporting me.

This is but a Lightening before my Death, he wil leave me at last: it's but a Reprieval before some more heavy Plague and Condemnation. God hath a Secret purpose to hasten my ruine, even by his Bounty, which I have had, and abused, *I shal one day perish by the hand of* Saul, 1 *Sam.* 27. 1.

Thou hast these hard thoughts of God, because thou dost not know the heart of a Father, and his never-failing Faithfulness.

Thou hast been many years preserved, why perish one day? He doth thee no harm, why should'st thou think he intends thee any? He hath said, *I wil not leave thee, nor forsake thee,* Heb. 13. 5.

USE,

USE, 2. *Of Direction.*

Be willing to hear, and willing to follow the Direction of such who are Gods Favorites, and acquainted with this Name of his, and that by plentiful Experience. There was never yet a blind man known, but was willing to be guided: never man ignorant of his way, that was not phrenitick, but was willing to be directed where he was in doubt.

The Rules are Two.

1. The Counsel thou art not able to gainsay with Reason, know, Thou oughtest in Reason, and according to Rule, to submit unto it.

I do not think it, I cannot beleeve it, I much suspect and fear.

Away with such Dreams, these are al but pangs of waywardness.

It is made a Point of Religion, but it is a delusion, to keep our complaints, and keep our discouragements. Keep neither, but keep the Direction.

Quest. *But must I put out mine Eyes, to see by anothers Spectacles? or pinion my self to anothers Apprehensions?*

Answ. Thou dost not follow the man, but the light that is brought by him: Captivate thy Carnal Reason to Gods Counsel, *Isa.* 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voyce of his Servant? &c. Let him stay himself upon his God.* See therefore God in that, and possess thy heart with a holy fear, not to dare to cavil, or by carelessness, not to attend; as *Sampson*, be led to the main Pillar.

2. When thou hast no word against thy self, let no wants, miseries, weaknesses, unworthiness, hinder thee from adventuring thy self upon his Fatherly Mercy, and

expecting supply from it. And who knows but God will shew thee mercy? Thou dost not know the height, the length, the breadth, the depth of his Mercy; and who knows but God may extend his Fatherly Love, and Faithfulness unto thy Soul?

The Second Doctrine.

Doct. *The Lord Christ lends dayly Direction, and and Discovery of Mercy according to the dayly need of his Faithful Servants.*

See it in the Pillar of Cloud and Fire, *Exod.* 13. 21. So also in his Care to his Vinyard, watering it every moment, *Isa.* 27. Not to all at once; not to all alike: but as in the gathering of the Manna, he that gathered the least, had no lack. So every one, that which answers his present Condition, *Psal.* 21. 3. Thou preventest me with blessings of goodness; takest measure, and suitest every ones wants.

In the opening, attend,

1. *The Measure he takes in the supply.*
2. *The Manner how he doth it.*

1. *The Measure he takes in this supply,* appears in Four things:

1. When we are doubtful in our way, *he directs us*; when we are at a stand, and know not which way to take, we then have a voyce behind us, *Isa.* 30. *And thine Ears shall hear a word behind thee, saying, This is the way, &c.* And Chap. 42. 16. *I will bring the blind by a way that they know not, I will lead them, &c,*

2. Suitable to our needs, he supplies, *Isa.* 40. 11. *Carries*

Carries the Lambs in his Boſom: Where there is moſt want, he lends moſt ſupply.

3. What is moſt Serviceable to our occaſions, he furthers, and ſets forward with ſucceſs; he doth for us, as occaſion doth require. *My Grace is ſufficient*, 2 Cor. 12. 9. then when the ſhock was, he ſteps in: his Faithfulneſs is the Magazine, furniſheth us fully; he furniſheth with Grace ſuitable to our Service, (*Phil.* 4. 13. *I can do all things*) with Patience in Journeys; Courage in Difficulties; in the Fire, and in the Water, *Iſa.* 43. 2. and 25. 4.

4. All theſe in the beſt Seaſon, *Heb.* 4. laſt, in the time of need, *Iſa.* 41. 17. when the four hundred and thirty yeers were expired, *that very day*, Exod. 12. 41.

II. *The Manner how.*

1. Chriſt hath purchaſed al at the hands of the Father, and ſo is become the Head of the Church, *John*, 16. 10. For had not Chriſt been poſſeſſed of Grace, as our Surety, and purchaſed the Grace of *Adam* loſt, the corrupt Nature of Man had been uncapable of Mercy.

2. He ſends the holy Ghoſt, who takes of his, and gives to us, *John*, 16. 15. *He ſhal take of mine*; he doth not take of the Fathers immediately, but Chriſt of the Father, he of Chriſt, *John*, 14. 26.

The *Reaſon* is, Becauſe al is ſumm'd up in this:

1. Al depends upon this; I mean, upon the Name of his Fatherly Love, and Faithfulneſs. I ſpeak of it now, as it iſſues peculiarly from the ſpecial manner of the Fathers ſubſiſtence, and work. For therein the out-goings of the Deity are firſtly diſcerned, and laſtly reſolved. Eſpecially this is to be attended, becauſe the Father was directly offended by the ſin of *Adam*; and therefore it muſt come firſtly in order from him, to appoint, and to accept a Surety for the Conveyance of Grace and Mercy. And herein lies the out-going of the

God-head first; I look at the manner of his working. The Father works of himself, the Son from the Father, the Holy Ghost from both. So that had not the Father moved, or put forth this work, the Son would not, the Holy Spirit would not, because they work in order from the Father, *John* 5. 19. and 12. and last verse. So *John* 16. 13. Christ speaks what he hears from the Father, the Spirit what he hears from Christ.

2. All is contained in this, and from this communicated to the Saints. Hence the Covenant of Grace, which is here first attended, The Promise of God in Christ before the World was, 2 *Tim.* 1. 2. This was in Christ, 2 *Tim.* 1. 9. God fed the Patriarchs with this, nothing but the dayly repetition, and consideration of the Covenant, therefore blessing goes with it, is discovered by it: *I will bless thee. In thee shall all the Nations of the Earth be blessed.* He hath sworn that he wil bless us, *Luke* 1. 72, 73. that is, he wil be a God in Covenant.

This is the Cause why God so appears: *I am the God of* Abraham, *the God of* Isaac, *the God of* Jacob. And this is the Ground of our Resurrection. God is not the God of the Dead, but of the Living. God remembers his Covenant with us, and for us.

Collections hence, are many.

This Truth, this Tree is loaded with abundance of Fruit: We wil shake it a little, and see what is most ripe, and most readily offers it self to our Observation, for our benefit; that each man may gather, and take that which may be most for his own Help, and Satisfaction.

1. *Col-*

1. *Collection.*

Hence it's cleer, The beſt of the Saints, men of choyceſt Graces, and beſt Abilities, as touching the right Apprehenſion of the myſterious Deeps of Gods Fatherly Mercy, they live meerly upon a dayly dependance, while they have a day to live in this World. The Leſſon is ſo hard and difficult, that our Savior is dayly ſpelling and repeating, alwaies teaching, and yet there is more to be taught; more knots to be untied, ſecrets to be opened. As to *Nathaniel*, John 1. 50. *Thou ſhalt ſee greater things than theſe.* And therefore *David*, when he was a Scholler of the higheſt Form, he craves the further help of Chriſt, becauſe the work was too hard, *Teach me the way to thee, thy Spirit is good*, Pſal. 143. 8, 10. *Open mine Eyes, that I may ſee the wonders of thy Law.* There were yet more wonders to be ſeen, though he had ſeen wonders all his daies. This Name is *Wonderful*, as the Angel to *Manoah*.

Beſide, The Leſſon is marvelous large, we had need be dayly learning, and yet we ſhal never come to the end of it, before we come to the end of our daies. As men who travel in the main Ocean; they ſee nothing but Water, and yet ſee neither Side nor Shore, Brim nor Bottom, and there is more Water to be ſeen.

The ſaving Knowledg of this Name of Gods Fatherly Mercy, when it fils the mind, as the Waters cover the Sea, *Habb.* 2. 14. we may ſail here in dayly ſearch, and when we know, yet there is ſomething ſtil beyond our knowledg, as *Eph.* 3. 19. *That we know the Love of Chriſt, that paſſeth knowledg.*

This Name of Gods Fatherly Mercy, is like that Book, *Rev.* 5. 1, 2. So many Leaves, and ſo thick written, that we cannot turn over the Pages; much leſs able to come to the ful knowing, and conceiving of it. So it is here,

The

The Name of Gods Mercy and Faithfulnes, its writ so thick in al the waies and works of God, in al the ordinances, Nay in al the dispensations of God and his operations, from election to our glorification, affords so many ful vollums, and so many fresh editions. That we are stil new to seek, unless the Lord Christ be pleased further to make known these unto us.

As the thing to be known is darke and difficult: So we are shallow in our apprehensions. As our Savior complained of his own, brought up under his own Wing. Luk. 24. 25. *O Fools and slow of Heart to know these depth's of Gods Grace and Mercy.* Our understandings, like narrow mouth'd Vessels, can take in little and that in a long time, though never so much be discovered and laid before us. And Therefore our Savior is constrained to deal with us, as Masters with their Schollers which are dul and heavy of apprehension, ever pointing at the word, and putting the Fescue to the Letter: Line upon Line, and precept after precept, here a little, and there a little, as the Prophet *Isa.* 28. 10. So it is with such Babe-like feeble ones as we be, though we have Daily help, yet we have daily need of new help to be continued to us. As little ones, they must be taken up, dressed, and tended daily, because they are helpless in themselves.

But that which is the maine of al. *The very Terms of the Covenant, and the Office of our Savior, and the condition of the State of Grace calls for this.* For al the Treasures of Wisdom and knowledg are hid in Christ, and he keeps the Keyes in his own hand and Bosom, and gives out our pittance and allowance what he sees fit. We need our dayly direction and instruction in the things of Grace and eternal life, more than our dayly Bread.

The Body needs the constant direction of the Eye and advise of the head, for every thing it doth, and that every moment. Its thus in the natural, its the same in the

spiritual

ſpiritual and miſtical Body: So the Apoſtle 2 Cor. 3. 5. *Of our ſelves, as of our ſelves, we are not ſufficient to think a good thought, but our ſufficiency is of God. Without me ye can do nothing. Joh.* 15. 4, 5. He hath taught you in the morning, he muſt teach you at Noone, and at Night alſo. He hath cleared up our doubts, he muſt help us in the next again, or els we ſhal be to ſeek as much as ever. He muſt Water us eve-ry moment.

Adam hath the ſtaff and ſtock in his own hand, and he loſt al, and himſelf and his too. Therefore now the Lord Jeſus keeps the ſtock in his own care, in his own hand, gives us ſuch allowance, as he ſees fit, ſuitable for our good.

As Fathers, when they ſee their Sons to laviſh out their Patrimony, and grow licencious; they keep the revenewes and ſtate in their own hands, only allow them ſome yearly penſion or annuity for their relief. So here our Savior makes us live, not of our yearly, but our daily, yea hourly annuities.

That Graee that helped thee the laſt month, the laſt week, the laſt day, the laſt morning, how to ſee God, how to cloſe with him, and depend upon him, and gain aſſurance from him, wil not ſerve thee for the next occaſion happily. Either the work is more difficult, the way more dark, thine own indiſpoſition makes thee more unfit, thy temptations do more oppoſe, thy corruptions grow more active and violent, or thy unskilfulneſs, forgetfulneſs bring thee to a loſs, that thou ſhalt not be able to ſee the way. So that as Chriſt hath made known, ſo he muſt make known for the preſent, and ſo for the future.

The beggar when he hath got his almes one day, he lives of that and ſpends it, and he muſt have a new almes, as a new day, he is as freſh to ſeek, and as free to beg, as ever. Chriſt is Gods Almner and we are his beggars. So *Paul, He hath delivered, doth deliver, wil deliver.*

Hath

Hath made known, doth make known, wil make known. As the Moon, every new Month, nay every hour, and minute must receive new light from the Sun. So here, Psal. 36. 9. *In thy light we shal see light.*

2. *Collection.*

Its easie with Christ to darken the evidence of Gods love and mercy to the Soul, and to cloud al our knowledg we have, even in the cleareſt day: to put us to a loſs, that we may be to seek for our assurance and knowledg of Gods Fatherly goodness, when we think we are most sure of it.

Though he hath made known the name of the Father formerly, unless he stil make it known for future, unless he stil renew the knowledg we have, we shal not be able to know what we have known. So *Elihu* professeth *Job* 34. 29. When he giveth quietness, who then can cause trouble? and when he hideth his Face, who then can behold him? whether it be done against a nation or against a man only. *q. d.* Its not for want of skil that men do not compass this knowledg for their numbers or abilities never so many, even a whole nation God can darken them al. And therefore its said, 1 *King.* 10. 3. *When the Queen of* Sheba *came* to try *Solomon* with some questions, he told her al, nothing was hid. So that God can hide even the glimmering Starr-light of the knowledg of Human things from men: Much more easie is it to conceive, how this may be done in these high, Heavenly, hidden mysteries; when its hard to know them, when they are made known to us. How impossible, if the Lord wil with-hold them from us? al our dexterity and Wisdom wil do nothing, if Christ wil not direct. Therefore the Church complained, Lam. 3. 44. *That God had covered himself with a cloud, that their Prayers could not come at him.* When God sent darkness into *Egypt*, it was not al the Fires

Fires and Candles that could give any light, but they ſate three daies and three nights and ſtirred not out of their places. *Exod.* 10.23. If the Sun of Righteouſneſs wil with-hold or withdraw his beams it wil be dark night with us in our doubtings and diſmayings, notwithſtanding, al the Learning, yea, the experiences alſo we have had. Yea Mercy and Grace may be preſent with us, and yet not be perceived. *Philip* ſaw the Father, and yet knew not what he ſaw.

Beware here of three things, which the Scripture mentions as the main Cauſe why.

1. *Take heed of Carnal Confidence and truſting too much to Earthly Contentments.* Pſal. 30. 6. 7. *I ſaid in my proſperity I ſhal never be moved*, Lord by thy favor, thou haſt made my mountain to ſtand ſtrong: *Thou did'ſt hide thy Face, and I was troubled.* When we turne our Eyes and hearts to the world, God turns away his gracious reſpect he expreſſed towards us. He wil make his preſence welcome, or he wil withdraw. Math. 23. 38. *Ye ſhal ſee me no more, til ye ſhal ſay, bleſſed is he that cometh in the Name of the Lord.* And therefore our Savior ſettles himſelf in this, Math. 11.25. *I thank thee O Father, becauſe thou haſt hid theſe things from the wiſe and prudent. If any man love the world, the love of the Father is not in him.* 1 Joh. 2. 16.

2. *Beware of Reſiſtance of the Truth, when it is made known.* If ye wil not have his word to direct you, ye ſhal not have the knowledg of his Mercy, that may ſupport and refreſh you. When the ſpirit of truth comes to lead us into al truth, then it ſhal take of Chriſts and ſhew to us. *Joh.* 16. and *Joh.* 17. 8. I have given them thy word, and they have *Received* it, and they have known that thou haſt ſent me. This receiving wil let in this knowing. Revel. 3.20. *If any wil open — I will come and Sup with him.* 1 Joh. 2. 24. *If the word that ye have heard abide in you, ye*

also shal continue in the Son and in the Father, so Verse, 27.

3. *Take heed of Sleighting* and making little account of any of the *Commandements of the Lord*; Presume not to neglect the least, or tamper with any sinful distemper, or give way to infirmities or passions. So *Jonah* 2. 8. *He that trusteth an Lying vanities forsaketh his own Mercy.* That is the mind of the context. Joh. 14. 23. *If any man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him.* And Verse, 21. *I will manifest my self to him*; that is, keep him in his purity, keep him in his power as we keep liquors, that they loose none of their life; they drink lively, and quick, as when new put up.

3. *Collection.*

The Faithful should increase in the knowledg and right apprehension of this Name of Gods Fatherly mercy: and it is their own fault, if they do it not, for els they might. For where can there be any cause of none Proficiency found, but in our selves? Christ hath undertaken the work, and who more able than he, who is the Wisdom of the Father, and came out of his Bosom? and therefore is able to make known those Bosom secrets of Gods Fatherly Love, which never did see Sun, and reveal them.

Yea he is as willing as able, and ready to communicate these unknown depths of Gods indeared affections.

Yea you that are faithful, you have experience of his sufficiency this way: you have a pawn in your hand, a real proof of what he hath done, when you were at the worst, not only unskilful, but uncapable of his knowledg.

Yea he hath made you know the things belonging to your

your Peace, when ye never fought after, nor inquired for him.

And he is the same that ever he was, and professeth he wil make it known, there is no fault, nor want in Christ. But you are wanting to him, and your selves and play the Trevants in this; are laze and heedless to learn that which is so carefully, so constantly taught you.

If a Scholler had the choicest and ablest man for his parts, most diligent in his place, to be his Teacher, yet if he came not on in his learning, but stood at a stay, every man would conclude, there is no want of sufficiency or Faithfulness in the Master, he might have grown, and many have come on under him, but the cause and fault is in his own heedlessness.

Object. *But alas, my person is mean, my infirmities so many, my parts so Poor, I am a very Dullard, heavy headed, long before I can attain a little, but am never likely to come to any great matter.*

Answ. There is no one excepted, not one excluded that is faithful. He hath given thee knowledg, he can as wel add to what he hath given, and he wil do it. Thy weakness cannnot hinder his Faithfulness who hath promised. Yea he is ready, and professeth his willingness, that he wil make thee know. Nay he is unweariable to teach, notwithstanding al thy unteachableness to learn. He hath given thee a mind to know, and he wil increase that knowledg, and make him dayly more known that thou mayest dayly increase. *Isa.* 48. 17. *I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.* And Chap. 42. 16. *I wil lead the Blind by a way that they knew not &c.* This I wil do unto them, and not forsake them.

4. *Collection.*

We here see the Reason, why after many Prayers made, many pains improved, by diligence, and endeavor of the dear Servants of the Lord, that men might see, and savingly, and experimentally know the precious Name of Fatherly Mercy; yet after al, many are at so great a loss, and know so little, find almost nothing of the sweetness which is to be had out of this Name, that Christ wil make known, and would make known to them.

Truly we do not go to the right door, and we receive not the dole. Christ is the way to lead us to the Father, and we miss the way, and so attain not to our end. Christ is said to be the Light, *Isa.* 49. 6. *He is given as a Light unto the Gentiles.* In him was the Promise of Life, and that is the Light of men, to lead them by the hand to the Love of God the Father, and the Faithful Performance of the Covenant: And we follow not that Light, but we compass our selves about with our own Sparks, and follow the light of our own Fire, the carnal conceivings, and contrivements of our own Carnal Reason, and stay not upon the Name of God, and therfore it is, we lie down in Sorrow, *Isa.* 50. 11.

Christ bids us learn of him, *Matth.* 11. 29. Buy of him, *Rev.* 3. 18. And we learn of our own Delusions and Discouragements, we learn of the wrong Master, go to the wrong Shop, buy of our own Abilities, make Tradings of our own. We should not look to our own Grace, but to Christ first to quicken our Grace.

5. *Collection.*

Here is matter of Abasment of heart, and holy fear; in both which, we ought to walk before the Lord.

1. Ground of *Abasement*: Not to boast of any measure of

of enlightening, or Aſſurance, which at any time we do partake of: as though by any ſufficiency of ours, or improvement of any Ability of our own, we had attained thereunto. There is never a ſpark of this Fire, but it is from Heaven; not one Beam of holy Light, but it comes from this Sun. The entrance, continuance, perfection, al is from him, he is the Author and Finiſher. If we have known any thing, or do, or ſhal, it's Chriſt that hath made us know; we have received, and therefore why ſhould we boaſt, as though we had not received.

The leaſt River ſhould lead us to the Sea; and as *Abrahams* Servant, when his Prayer was anſwered, *He bowed and worſhiped*, Gen. 24. 26. So do thou; when he fils us moſt, we muſt be moſt ſenſible of our own emptineſs.

2. Walk in a holy trembling, and fear: Rejoyce before him with trembling, *Pſal.* 2. 11. Rejoyce in what he gives, but fear we do not offend the Giver. Thoſe of whom we have dayly kindneſs, we are very careful we do not give them diſtaſt.

6. *Collection.*

Here is Ground of exceeding thankfulneſs, and enlargedneſs of heart, for ever, to the Lord Jeſus.

The unwearied Faithfulneſs of the Lord Chriſt to follow his poor Servants, with the diſcovery of ſuch Favors, which are not to be found on Earth beſides, ſhould cauſe them to return ſuch acknowledgment which cannot be matched by any men in the World.

Hence he ſo propounds the Queſtion, as for ever to be admired, but never to be comprehended: *Lord, why wilt thou ſhew thy ſelf to us, and not unto the World? John* 14. 22 Why wilt thou to us? there is no worth in us to deſerve it, nor ability to conceive it, no reaſon to be given, which may perſwade it. Why? it's mercy, and

and that incomparable, incomprehensible, for ever to be adored, and wondered at.

Yea, our Savior is exceedingly taken up with the Consideration, *Matth.* 11. 25. *I thank thee, O Father, that thou hast hid these things from the wise and prudent.* These Secrets, these depths of everlasting Compassions, these Rarities, these Dainties, which the World never tasted, men of highest Place, chiefest Parts, never came to the sight of. And our Savior presseth this as a peculiar evidence of his dearest Affection, *John* 15. 15. *I call you Friends, because I have declared unto you all things, I have heard of the Father*; have so befriended you with such special Priviledges, so familiarized my self unto you, whereas others have not an inkling thereof.

7. *Collection.*

We have here a never-failing ground of everlasting refreshing and Comfort, to fence, and fetch up the fainting hearts of Saints. Whatever oppositions, desertions, wants, or infirmities they sustain, which might eclipse, and take away the sight and sence of Gods Love, this Truth preserves, and bears up from al. I know what troubles you, what your complaints are. It's Gods Face, and Fatherly Mercy, it's that ye have long sought, and desired to see: *Mine Eyes fail for waiting for thy Salvation, saying, O! when wilt thou comfort me?* If I could get a sight of Gods Fatherly Face, and did but know his Mercy were mine, I could resolve with old *Simeon*: *Let me depart in peace; for mine Eyes have seen thy Salvation.*

Stand stil, and stay thy self upon the Consideration of this Truth, and thou shalt see greater things than these. Christ hath undertaken to make it known, and therefore quiet thine own heart; thou shalt know this which passeth knowledg. 1. *Whatever Oppositions thou*

thou haſt, he wil out-bid them. 2. *Whatever Deſertions, he will recover them.* 3. *Whatever weakneſſes, he wil remove them. Whatever it is that eclipſeth the coming of this Love, he wil ſcatter al.*

1. Whatever thy Oppoſitions be, he wil over-bear al, he wil diſperſe al Clouds, quel al Temptations, quiet al fears, drive away al diſcouragements, cleer al doubts and difficulties. Chriſt hath ſaid it, and he is able, who hath promiſed it, and he can perform it: He can make this known, and nothing can hinder the power of his.

Object. *I know he can, but how ſhal I know that he will?*

Anſw. He is ready, and reſolute; hear his own expreſſion, I *wil make it known.* So *Iſa.* 46. 10. His Wil ſhal ſtand, and none can reſiſt it; not the wil of Devils, nor diſtempers, nor temptations, nor thine own corrupt wil, *Pſalm*, 115. 3. If he wil make it known, *who hath reſiſted his will?*

2. Whatever be thy Deſertions, he wil recover thee out of al: Thou complaineſt, The time was, God did ſhew his Face, and diſcover his Favor: I have known his Name; but O! that is my miſery; I have: But God hath forgotten to be gracious, and hath ſhut up his loving kindneſs in diſpleaſure.

No: Quiet thy heart, he hath made known, and be aſſured he wil make known: he was yeſterday, he is to day, and he wil be the ſame for ever. Thy Sun is ſet, it wil riſe again. It is eclipſed now, but it wil ſhine again, *Iſa.* 54. 8. For a ſmal moment I have hid my Face from thee, but with everlaſting kindneſs, I wil have mercy upon thee.

3. What thy wants be, he wil remove, and break through al. Thou ſayeſt, thy neglects have been frequent and grievous, many motions, intimations thou haſt had, and yet rejected, quenched al, why ſhould he diſcover any more? thy defects are very famr, thy endeavors

deavors weak and sluggish, and in reason unworthy to attain any mercy.

Answ. He doth not make known the Name of his Father, because of thy work or worthiness; but it's the Office that he hath undertaken, he wil discharge it: his Promise and engagement he wil perform, notwithstanding al thy neglects, and weaknesses. He that made known this Name, when thou never inquired'st after it; he wil not deny to manifest it, when thou seekest after it, though in much weakness, *Isa.* 42. 16. *I will lead them, and will not forsake them.* John, 17. 2. *The Father hath given Christ power over all Flesh, that he might give Eternal Life; and this is Eternal Life, to know thee*, verse 3. he hath power over al Flesh; Fleshly Reason, the wil of the Flesh, infirmities of the Flesh, inordinate desires of the Flesh.

Lastly, *Exhortation.*

Wait upon Christ for this Declaration; if the Vision tarry, yet wait for it, because it wil surely come, it wil not tarry, *Habb.* 2. 3. How can it tarry, and yet not tarry, it may tarry to our apprehension, but not tarry in regard of Gods Determination. This waiting lies in two Rules.

First: *See how Christ dispenseth it.* Therefore consider, 1. That he lies in the Bosom of the Father, and is acquainted with his Bosom Secrets. 2. That al that the Father hath, is his, and he may dispose of it, *John* 16. 15. 3. That he is sent on purpose, upon this very Errand, *John* 6. 38, 39. *John* 17. 8. 4. He hath received power over al Flesh for the Execution of this, *John* 17. 2, 3. 5. It is his wil, and resolution to do it; *I will manifest it.*

Secondly: *See the way how we are to receive it.* 1. Stay his time, manner, measure: If it be not free, it is not Grace. 2. Carefully observe what fals, the least intimation,

intimation, or ſpark caſt in. 3. When we have obſerved the Diſpenſation of God towards us, let us then follow on to improve that ſpark, and give way to Chriſt, and we ſhal receive more from him.

We are now come to the laſt, and great thing, obſerved and expreſſed in theſe words of our Saviors Prayer, with which he iſſues and cloſes al: and that is the *Aim*, and deſire of our Savior, for which he praies; and for the obtaining of which, he hath, and he wil declare the Fathers Name unto the Faithful, *Viz.*

That the Love wherewith thou haſt loved me, may be in them, and I in them.

For the underſtanding of which words, we ſhal open theſe four Things:

1. *How the Father loves Chriſt.*
2. *How that Love is ſaid to be in them*; that is, the Faithful.
3. *The Means, and Order how this is done.*
4. *When we ſhall know this.*

To the Firſt.

1. This Love is that, which in an eſpecial manner, is appropriated unto our Savior: It's a peculiar Legacy, and Inheritance which appertains to him as a Son. And therefore look at it, as we muſt do in this place, as circumſtanciated in the ſpecial Reſpects and Conſiderations, as proceeding from the Father as the Father, and terminated, and bounded upon him, as a Son: It's peculiarized, and impropriated to him, and to him alone. That however it may be ſaid, and that truly, in a true ſenſe, of al the glorious Perſons in the bleſſed Trinity,

that they love each other: yet this Love, as it is dyed in the heart of the Father, hath as it were the Tincture of that Relation, out of which, in an especial manner, it ariseth, and is resolved, and rests in, and upon the Son. So it is given to him, and in that respect; and is of the like Nature with some other Acts, which are so attributed. As the Father sends the Son, the Son is sent only by the Father.

2. This Love is founded firstly in that Eternal Generation, whereby the Son was begotten of the Father before all Worlds. For therein is the root of those Relative Properties, and so that Personal distinction, that appears betwixt the Father and the Son, and consequently of all those proper respects that appertain to each, and be attributed to them in a distinct manner.

3. Hence there ariseth a special knowledg betwixt the Father and the Son, which answers the Specialty of their Relation. For that is a Consequent which follows from things that undergo relative Respects, they give special intimation each of other, because they give relative being each to other: And therefore our Savior when he chicked *Philip* for his ignorance, because he knew not the Father; *Have I been so long time with you, and knowest thou not me? he that hath seen me, hath seen the Father*, John, 14. 9. Relatives give Being each to other, and therefore give Knowledg each of other, *Matth.* 11. 27. *No man knoweth the Son, but the Father; and no man knows the Father, but the Son.* As we see it in the Sensitive Creatures, so in all Generations, there is an especial owning each of other: as the young owns the Dam, the Dam the young, by smel or bleating. He that hath his mind rectified by a Truth, he will own that Truth that did rectifie him. The Son is the shine of the Fathers Wisdom, *Heb.* 1. 3. A Light sprung from a Light, *John* 10. 15.

4. The Father begets his Son; he owns him when he is begotten, the shine, and engraven Form of his own personal Excellency. Lastly:

Laſtly: He loves whom he thus owns: The heart of the Father is wholly taken up with him, his thoughts wholly ſet upon him, his Soul is wholly ſatisfied in him; an Infinite, and Eternal Favorite, of an Infinite, and Eternal Father; ſo that he cannot look off him, raviſhed with his beauties, and with an infinite fulneſs of Soul-pleaſing ſatisfaction, takes contentment in him.

This Love, look we at the next effects of it, diſcovers it ſelf in theſe two things, which are to be attended in this place.

In { *Union, that is moſt neer.* / *Communion, that is moſt intimate, and inward.*

Love laies out it ſelf in theſe two eſpecially, wherein the heart-blood, and vital Spirits of Love, expreſs themſelves.

1. *The neerneſs of Union.*

Therefore our Savior preſſeth this with ſo much inſtancy, and holds the thoughts of *Philip* upon this Conſideration: *Beleeveſt thou not, that the Father is in me, and I am in the Father?* q. d. It's ſtrange thou ſhould'ſt fal ſhort of this: and therefore, verſe 11. he ſets home this Truth, as the main Corner Stone of a Chriſtians Comfort. [*Beleeve me*] I am aſſured of what I ſpeak, and it concerns thee deeply to receive what I ſay, as the loweſt Foundation of thy Faith.

I am in the Father, and the Father in me; or elſe beleeve me for the very Works ſake] Theſe Works would never have been done, could never be accompliſhed, nor your Comfort maintained therein, unleſs this In-being (taken together with the manner of it) as Son and Father, be proper to them. And therefore it is that the Father is ſaid to *dwell in the Son*, a Phraſe not attributed to the Holy Spirit in the Senſe and manner of Apprehenſion; nay, they are ſaid to be one, viz.

in point of this Relative Union, *John* 10. 30. For having ſaid, verſe 28. *None ſhall pluck his Sheep out of his hand*; he adds, *Becauſe the Father, who gave them him, is greater than all, and he, and his Father are one*; and therefore if they cannot pluck them out of his Fathers hand, they cannot out of his. Nay, this is made the ground of the great accompliſhment of al the great works he did, *John* 10. 37, 38. *If I do not the works of the Father, beleeve me not: But if I do, though ye beleeve not me, beleeve the Works; that ye may know, and beleeve that the Father is in me, and I in him.* And therefore they are alwaies conjoyned in the Work by our Savior: *My Father worketh hitherto, and I work*, John 5. 17. therefore he is ſaid to come out of his boſom, and to lie in the Boſom of his Love. And this is true in regard of Chriſt, God-man, in regard of that Hypoſtatical Union, the Humane Nature hath with the Second Perſon, and ſubſiſtence it hath in him.

2. *The intimateneſs of Communion.*

This Love layeth open it ſelf in moſt inward, and intimate Communion of the Father and Son, each with other; as we have formerly obſerved from *Prov.* 8. 30. *I was with him, &c.* and was his delight, a word compounded of two, to *behold*, and to *retain*. So to eye, and gaze upon another with raviſhment, and ſo pleaſingly to apply our ſelves to that other, as to hold, and keep him with us for ever. They have mutual intercourſe in al their Operations. The Son works nothing but what he ſees the Father work: Speaks nothing, but what he hears the Father ſpeak: doth nothing, but what the Fathers Wil is.

They mutually glorifie one another, and that is their aim in al they do, *John* 17. 1. *Father, glorifie thy Son, that thy Son may glorifie thee*, ver. 4, 5. *I have glori-*

fied

ſtea wee on Earth; glorifie thou me with thine own ſelf, with the Glory which I had with thee, before the World was.

He hath then the Soveraign Diſpenſation of al Works from the Father, who had his Being from him, and ſo his working.

In the daies of his Humiliation, he laid aſide the Diſpenſation of Power, and ſuffered the Power of darkneſs to prevail: but now he deſires al might be reſtored to him, verſe 5. Al theſe belong to Chriſt, God-man, in regard of the Union of our Nature with his Perſon.

And this is the Love that is here intended.

Reaſ. 1. Love of the higheſt ſtrain and pitch, of greateſt, and choyceſt Excellency, is here intended, and underſtood: This is the Standard to al the reſt. But the Love of God to Chriſt, is the cauſe of other the Bleſſings and Benefits that are beſtowed, *John* 3. 35. *The Father loveth the Son, and hath given all things into his hands.* Therefore this Love, is a peerleſs, and unmatchable Love: al other things, which are given to our Savior, Grace, Glory, al Power in Heaven and Earth, are but the effects of it.

Again *Joh.* 17. 24. The glory that our Savior hath given him of the Father, it is ſaid to Iſſue from a higher fountain, and to be but a ſtream of it, Namely, *The Father loved him from the foundation of the World.* Love is from Eternity: the fruits are in time.

Laſtly: The whol Tenor of the Prayer and expreſſions of our Savior in this Chapter gives further evidence and argument to confirm it.

2. *How is this Love ſaid to be in them?*

When this love of God in Chriſt ſets God on work to wil a like or proportionable good to the Creature. I would ſay thus.

When God wils to have a Creature neer to him, in his Son,

Son, as his Son, to communicate intimately with the Creature through his Christ, as his Christ.

Then this love leaves a being like it self upon the Creature: Its then in its vertue and efficacy in the faithful.

It was with God, put forth upon Christ, before the World was, and therefore much more before they were.

But our Saviors Prayer is, that this love, which was expressed upon him, might also be extended unto his, made effectual and operative in his.

Its true, the expressions of common love, and the communication of ordinary good, is of larger extent and issues from God, as the Creator of al, and he that is the first being and so gives being to al Creatures.

But special union to be so nigh unto God, and to communicate so intimately with him, its first by here to be seen, and from thence therefore must be derived to all such, who shal be so Priviledged, as to be made partakers thereof.

3. *The Means and Order how this is done.*

Answ. The means by which God doth convey the efficacy of this love, wherewith he loved his Son, unto his Saints, may be thus conceived; As the eternal generation of the Son from the Father was the foundation of this love of the Father to the Son, as we have shewed, he begat him, knew, and owned and loved him: So the vertue of this eternal generation is the Cause, whence this love comes to have a being in the Saints. For out of this eternal generation it is, that God sends his Son The Son being sent, acts under that Authoritative Order and doth answer the purpose of the Father. And as Second *Adam*, and as Son, and as begotten of the Father, he assumes our Nature into personal union with himself, becomes Head of the Covenant, and as he was

begotten

begotten of the Father, ſo he begets Children unto God the Father. Therefore he is called the eternal Father: and the Father is ſaid to beget Children, becauſe Chriſt doth, as ſent by God the Father. 1 *Pet.* 1. 3. The Father begets us through his reſurrection. Joh. 13. *Born of God.* And thence they have the Spirit of Sons. So in the text. *The love wherewith thou haſt loved them, may be in them.* But how is that? *And I in them.* That our Savior adds, to intimate how this comes about

4. *When is this done?*

Anſw. When the love of God in Chriſt ſet Gods love, or ſet God on work, to ſend Chriſt begotten of him, to beget Children to him. And then this love through Chriſt, leaves like impreſſion and operations upon the Soul.

1. Brings the Soul into neereſt union with God through Chriſt.
2. Moſt intimately communicates of the ſpecial operations of the Spirit of the Father through Chriſt.

1. Brings the ſinner into neereſt union, to wit, Chriſt is in the Soul Rom. 8. 10 *If Chriſt be in you, the Body is dead &c. Yea dwels in the heart.* *Eph.* 3. 17. And God by and through Chriſt. Rom. 8. 9. So Joh. 17. 23. *I in them and thou in me.* So 1 Joh. 2. 24. *Ye ſhall continue in the Son, and in the Father.* 1 *Theſſ.* 1. 1. The Church which is in God the Father and in our Lord Jeſus Chriſt.

2. Leaves like operations, the moſt intimate and ſpecial communion of the Spirit of Chriſt and the Soul. So that God doth al through Chriſt by man, he doth nothing of, nor from himſelf. Thus Chriſt is al in al, *Col.* 3. 11.

And the ſinner is wholly now beyond the covenant of works

works made with *Adam*, and with him in *Adam*. So that as *Paul* obſerves, *I live not, but Chriſt lives in me.* Gal. 2, 20. *I work, not I but the Grace of God with me.* 1 Cor. 15. 10. *And Chriſt in me.* Coloſſ. 1. and laſt Verſe.

When the love of God in Chriſt ſets God on work to ſend his Son begotten of him, to beget Sons unto him, ſo that he brings them to the neereſt union: God in Chriſt, and Chriſt, he one in them, They in Chriſt, and through Chriſt in God the Father: So that the Father in Chriſt doth al by them, they nothing of themſelves, receives alſo al from them, they take nothing to themſelves. Then this love of Chriſt is in them, and leaves a like efficacious impreſſion upon them.

Hence a double Collection.

1. We may hence learn, how to come to a right apprehenſion of Gods ſpecial love, and ſo to a right explication and underſtanding of ſeveral Scriptures thereby.

Gods ſpecial love is, when he purpoſeth to make the Creature neer to him in his Son, as his Son is neer. The Father is in his Son, Chriſt in the Faithful, and the Father by Chriſt in them. Chriſt is in the Father, the Faithful in Chriſt, and by him in the Father. He doth intimately communicate with them through his Chriſt, as with his Chriſt. God by Chriſt, doth al by them, they not of themſelves. He through Chriſt receives al from them, they take nothing to themſelves.

This Love is like the main Hinge, upon which the whol Frame of Gods Diſpenſations turn, and many Scriptures ſeem to be made familiar, and ſomwhat open hereby. As this: Becauſe I wil make a Creature to me, in my Son, as my Son; therefore I wil Elect him, to ſet out this Love: And therefore create, and give Grace; and becauſe his own Grace cannot bring him ſo neer, as my Son, he ſhal through his default fal, and then I wil ſend my Son, and he ſhal take Humane Nature into Perſonal

Perſonal Union with him: In that to purchaſe al Grace, and have right to communicate al Grace, and in his time to bring them to God, and implant them in himſelf, and beſtow al Grace and Glory upon them: That when they have Grace and Glory upon them, they may acknowledg whence they had it: Cling about that God, and in Chriſt, that gave it: admire his Love to them; and cleave wholly in Love to his Son, whence he came to love them.

Hence thoſe places receive Explication: *Whom he knew, he elected.* it's ſuch a knowledg that brings in Election; and therefore not common to Reprobation, *Rom.* 8. 29, 30. Therefore it's a knowledg with Affection, ſuch as would own, and take neer to himſelf. So *Paul* to the *Epheſ.* 2. 4. *God who is rich in Mercy, according to his great Love, &c.* God who is rich in his pitying, and compaſſionating Mercy, according to his great Love, whereby he would take us to himſelf, make us next Neighbor to his Chriſt, and neer as his Chriſt.

Hence therefore God expreſſed his pity and Compaſſion towards us, in recovering of us out of our diſtreſs: *God ſo loved the World, &c.* John 3. 16.

2. The tranſcendent Happineſs, which the Faithful attain, through the Covenant of Grace, above that of *Adam.* A man covenanted for men, and might have purchaſed happineſs for them, and communicated that to them by Natural Generation. But here, man loſt, can of himſelf, do nothing for himſelf: but God, and the power of a God, doth al that for us, which we cannot do for our ſelves. This is the Nature of our Glory.

But God in Chriſt, wil be ſo neer to us, as to be in us; and give al, that we may be ſo neer to him, as to be in the Son, and the Father, and ſo return al. This is the Diamond in the Crown.

But that the Love of the Father to his Son, ſhould ſet his Love on work to bring us to the like Union and Communion: This is the beauty, and brightneſs of the top of the Diamond of the Crown of Glory.

The Words thus opened, and explicared; we have hence theſe three Points of Doctrine:

1.

It is the Deſire, and Endeavor of our Savior, That the deareſt of Gods Love, which was beſtowed on himſelf, ſhould alſo be given to his Faithful Servants.

2.

Our Union, and Communion with God in Chriſt, is the top of our Happineſs in Heaven.

3.

Our Saviors manifeſtation of the Name of the Father, is the means, and his ſcope, to bring in the Being of this Love of God unto us.

This laſt ariſeth from the Coherence of theſe Words with thoſe which went before; and we do but name it, and refer the Reader to what we have formerly at large laid down touching the ſame, where we have declared both what the Name of the Father is, what is the Manifeſtation of it, and what our Saviors Work is therein; and how, and why, he hath, and doth manifeſt it.

The Two former we ſhal ſpeak ſomthing unto, whereof the firſt, with which we ſhal begin, was thus laid down:

It

It is the Deſire, and Endeavor of our Savior, That the deareſt of Gods Love, which was beſtowed on himſelf, ſhould alſo be given to his Faithful Servants. Doct. 1.

You ſee how our Savior is not content to put them off with the leaſt pittance, the meaneſt proviſion, but he would have them have the beſt, the choyceſt rarities: If there were any Dainties better than other, he would carve out them to his People; as the Love wherewith thou haſt loved me.

Chriſt was the only begotten, the Firſt-born of God, and had the Firſt-born Affections of God beſtowed upon him: and he is not ſatisfied, unleſs that Firſt-born Affection of the Father be imparted to them in their proportion.

If there be one bit better than another, ſome ſpecial Rarity that comes unexpected, and that from far; it's the faſhion of tender-hearted Friends, I would this Carving were but in ſuch a ones hand, though it coſt me more than I would ſpeak: it's the choyceſt Proviſion that ever I taſted.

So our Savior, when his heart is raviſhed with the reliſh of the unconceivable Complacency, and Soul-pleaſing Satisfaction, he cannot make a meal of it; but he minds, and remembers the Father of his tender Lambs, and poor feeble Servants: O that my Members, and Faithful, might have a ſhare of this Love, but a little reliſh of it, though it coſt me more than wil be imagined.

Thou loveſt them as Creatures, thou gaveſt them their Being, and thou preſerveſt it. He preſerves both Man and Beaſt.

Thou pitieſt them as Sinners, thou haſt appointed a means for their relief, and thou haſt revealed it.

Thou provideſt for them as Chriſtians, thou haſt ſent the means (bleſſed be thy Name) and haſt diſpenſed al thoſe glorious Helps of Life and Grace.

And this is a high Favor, for thou haſt not dealt ſo with any Nation (though thou dealeſt wel withal) neither have the Heathen knowledg of thy waies.

Thou tendereſt them as thy Saints appointed to Eternal Life, with Grace, as given unto *Adam*; and he, as a man, had he kept the Covenant for himſelf, and his (and ſo a man by keeping of Covenant) had brought man to Eternal Life.

But, bleſſed Father, thou haſt not only communicated thy Grace, but thy ſelf unto me, thou haſt loved me before the World, and I have enjoyed the neereſt Union, *Thou in me, and I in thee*; not as an infinite God, who haſt created al things, ſuſtaineſt what thou haſt created, governeſt, guideſt al things to their ends, and in their ends, for which they were created: But as a Father, I was with thee, as thine everlaſting delight, and lay in thy Boſom.

O! this Love, this endeared, and intimate Love of a Father, let my feeble, poor Servants have ſome of that, ſome reliſh of that: As thou art in me, and I in thee; ſo they may be in me, and in thee alſo.

O! let them have but a reliſh of this Love, I have enough; that they may be for ever refreſhed, everlaſtingly ſetled and eſtabliſhed.

When the Spirits of Friends, are moſt indeared to thoſe that they would entertain with greateſt content, they are not ſatisfied to take what is next at hand, or content themſelves with ordinary, or common Proviſion, with courſe, or mean Fare; but they ſend far and neer, ſpare no coſt, nor care, nor pains, nor expences; but the beſt Rarities, fetched from the remoteſt places, purchaſed at deareſt Rates, preſerved in the moſt eſpecial manner, and that on purpoſe to give ſuch Perſons wel-come, to whom they are indeared as unto their own Souls, and

would

would lay out their heart for their hearts content. It is ſo with our Savior.

That the Saints may know his endeared Affection to them, and what Proviſion he hath laid in for their welcome in Heaven, he leaves this as his laſt farewel upon their Souls: He tels them, he doth not purpoſe to ſet before them, ordinary Fare, common Courteſies, which he vouchſafes to al, as Life, Breath, and Being; poor Diet, of theſe periſhing things here below, of Profits, Pleaſures, Honors, and Applauſe. Nay, he cannot ſatisfie himſelf, how he may give the choyceſt, ſatisfying content to them: And therefore he looks out, not what Proviſion, Earth, or Heaven can afford; but what the Boſom, and Breaſt, and Heart-blood Affection of God the Father can afford.

That Love wherewith thou haſt loved me the firſt of al, the greateſt of al, let out ſome of that, Righteous Father, unto the fainting Souls of my Faithful Ones.

This, Holy *Paul* praies for, as for the moſt precious Favor that could be obtained, as that indeed wherein the reſt iſſue, begs it upon his Knees, *Eph.* 3. 14. *I bow my Kneer unto the Father of our Lord Jeſus Chriſt, that ye may be ſtrengthened with might by his Spirit in the inward man: that Chriſt may dwel in your hearts by Faith, that ye may be rooted and grounded in Love:* The end of al is, *That ye may be able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the Love of Chriſt which paſſeth knowledg*, verſe 19.

The Height exceeds al Excellency, al Apprehenſions, al Admiration. *The Length* exceeds the limits of al Time, from everlaſting to everlaſting. *The Breadth* exceeds the Bounds of al Being, none have received the impreſſions of ſuch Love.

It is the Happineſs of the Supreameſt of the Angels, to have but the Reflection, and to come within the Shadow of this Love. Their Work and Happineſs, is to attend upon

upon those, that God hath taken so neer unto Christ, and himself in Christ.

As great Personages maintain their Gentlemen honorably, to attend upon their Heir: They keep them at *Cambridg*, or some such like place, because they will have their Son and Heir there.

They are ministring Spirits, sent out for the good of those that shal inherit Salvation.

No Creature hath this, nor indeed is capable of this Love, but Man. As I might demonstrate to you by the Course of Gods Dispensation.

The Depth being al the most inward, intimate, and enlarged working of al Creatures, let al the Affections of al Creatures be put together, let there be a Confluence, and concurrence of al Fatherly, Motherly, Brotherly, Friendly, Natural, Spiritual Affections put together. This draws deeper than them al.

David expressed *Jonathans* Love; it was beyond the Love of Women, which are most ardent, and most vehement. That was but as one Creature might love another: but this is such a Love, as God loves himself and his Son withal. And to procure this Love, the heart of our Savior was so strongly carried, that he left Heaven, and his Glory, yea, lost his Life, yea, was content to lose Gods Love, that is, the sence and sweetness thereof, which was better than Life it self, that we might enjoy it. For he became a Curse, that we might be blessed, *Gal.* 3. 13. He was willing to be forsaken (*My God, my God, why hast thou forsaken me?*) that so we might be received, and kept for ever, safe, in the Bosom of his Love, *Matth.* 27. 46.

And hither Christ would bring, and here leave us, never to depart from hence. And therefore he doth content himself, that this Love was appointed, provided, prepared, tendred to the Saints, nay, enfeoffed, and bestowed upon them; but that it might be with them, and remain in them for ever.

Be

Be in you] that is, That it might take up its Reſidence, and abode, in them for ever.

REASON.

1. *Love* we know, is an Affection of *Union*, and by this, the neereſt Union betwixt Chriſt and his Saints, is procured: They are brought to lie both in the Arms of the Father; nay, to lodg in his Bowels and Boſom together. And therefore, as hath been mentioned before, there is that proper Relation, that peculiar Diſpoſition, to be found in the Second Perſon towards our Nature, and the Saints by that means, which is not to be found in the Father, or in the Holy Ghoſt. As the Second Perſon, he is the Head of his Church, which can be ſaid of none of the Perſons; it's an Hereſie to maintain it.

This Union of our Nature, is not only an impreſſion in the Soul, as a work upon the Creature: For then it had been common to al the Perſons. For al the Operations, which are created Expreſſions, are *indiviſæ*, undivided; what one doth, that al do.

This Union therefore, being a real Union (*me non cogitante*) though no man in the World, had a thought or apprehenſion of it: therefore beſide the impreſſion that is left upon the Creature, there is ſomwhat a peculiar operation iſſuing from the Second Perſon, which belongs to him alone; and by which it is, he is ſaid to be united, and none elſe. And therefore there is a peculiar kind of propriety and relation, which the Second Perſon hath in this Union, wherein he ſuits with our Nature, which is not to be found in any of the other; and that he muſt have as Second Perſon, becauſe it's his Prayer.

Hence we are called, *Fleſh of his Fleſh, and Bone of his Bone.* Neerer than Fleſh and Bone, as neer as one part of the Bone to the other, one part of the Fleſh to the other. So our Savior, *John*, 6. 57. *As the living Father hath life in himſelf, ſo I live by the Father:* and

and he that eateth my Flesh, shall live in me.

Al the whol Aim of our Saviors Prayer is, 1. To bring his Saints as nigh as may be; *I will, that those that thou hast given me, may be where I am*: that is not enough. 2. That they may see my Glory: nor yet that. But, 3. That they may gaze upon it. Nay, yet further; not they only in Glory, but, 4. I in them, and we both in the Cabinet, as nigh to God as may be, and as nigh one to another, as can be, in him.

2. *The greatest good, together with the greatest safety of the Saints, is provided for*: This shews the indeared Affection of the Love of Christ: for Love ever desires the greatest good to the thing beloved. So he prays, 2 *Thes.* 3. 5. *The Lord direct your hearts into the Love of God, and the expectation of Christ.* So also he perswades, *Jude* 21. Keep your selves in the Love of God. If they be once here, they are beyond either evil or danger, they need fear nothing. Nothing can separate from the Love of God in Christ. Nothing ye can want, *John* 16. 26, 27. *I say not, that I will pray the Father for you*: I need not that; *for the Father himself loveth you.* His Love sent me, and set me on work; his Love is the highest Fountain, the first mover; and therefore it wil set me on work.

If once God love his, as his Christ, nothing can alter or hinder: If the same Love, the same Happiness with Christ. This Love hath al, works al, is before al, overrules al.

3. *By this, the Glory of the Father, and Christ, is most advanced.*

This Love is the Treasury, and Magazine of al that incomparable, and unconceivable Mass of Mercy and Goodness: in this it is contained, and by this it is expressed to the World.

This Love set God on work to create a World, and to set out his Excellencies therein, to redeem the World out of the World, and to bring to light those depths of his

his indeared affections to his, in his Chriſt, which the world could not conceive and would not beleeve. That the world may know thou haſt loved them, as thou loveſt me. They did know, and they would not beleeve it, that there was ſuch love in God, or ſuch love towards men.

By this, God is admired in them that do beleeve. 2 Theſſ. 2.10. He is glorious in his Saints, but his glory is beyond comprehenſion, admirable, when the condition of the Saints, what they were, and hereby are, comes to be conſidered.

USE, 1. *Of Reprehenſion.*

It Checks the opinion and carriage of the drooping and diſcouraged Saints, who poar upon their own ſins, and ſit down diſcouraged in the ſight and ſenſe of their own unworthineſs: and then begin to meaſure the Lord Chriſts affections according to their own diſpoſition: nouriſh ſecret Jealouſies and ſurmiſes: If there be any bleſſings which are of eſpecial account that they want, or Graces which they deſire, or Counſels which they need: They ſecretly conceive, that Chriſt, who knows their weakneſs and wretchedneſs better than themſelves, he grudgeth the graunt of ſuch high favors to ſuch undeſerving and ſinful wretches as they be. No, ſay they, it wil never be. Happy they who are fit to receive, but the Lord ſees them too good, and too much for me: And the Devil is ready at hand to add fuel to the fire, to help forwards ſuch groundleſs miſconceivings as they be. That he may mint and maintain hard thoughts in the Soul againſt our Savior Chriſt and his intended compaſſions. So he dealt with our firſt parents.

The Spark was no ſooner ſtirring and appearing, but he blows and increaſeth it, until it come unto a great Flame. *Yea, hath God ſaid, ye ſhal not eat of every Tree?* He knows that ye ſhal be as Gods knowing

good and evil. Therefore he forbids you the meanes, that ye may not attaine the end. He envies the happiness, otherwise, he that knows what it is, he would have provided for your spiritual good, that ye might have knowledg, as wel as provide the Tree. Therefore the Lord professeth himself offended with this wayward distemper of his froward Children.

The Father cares not for me, loves not me, thinks al too good for me, *Isa.* 40.27. Why saist thou, O *Jacob*, & speaks O Israel, my way is hid from the Lord? This is the dayly talk of al dismayed ones, the speech they have in their meetings. *Jacob* saies, *Israel* saies, This ye say: but what saies the Lord Jesus? Why speakest thou thus? Christ cannot abide such unkind surmises and Jealousies.

To cast an Eye to such a wretched Creature as I, my wants are such &c. But the Lord knows how better to bestow his supplies. That I should have peace, or evidence, or assurance &c.

Let it suffice thee, that Christ wisheth thy welfare, as he doth the most able and excellent Christian upon Earth. He doth not grudge the greatest excellency in Heaven, no not in the very heart of the Father. He would not have a choice Sit, but he would have thee to be partaker of it: he would have thee share in the love of the Father with himself.

Sit down ashamed and confounded in thy self, that ever thou should'st have a hard thought of Christ, whose heart is so fully inlarged for thy good.

USE, 2. *For Instruction.*

The Faithful shal certainly be made partakers of the Fathers love in Christ, and when they have it, its as certain they can never loose it.

1. *They may certainly expect it.*

They may certainly expect that, which Christ desires, because

because he ever attaines his desires at the hands of God the Father. Joh. 11.42. I know that thou hearest me alwaies, he is sure to speed and therefore they are sure to possess.

But Christ desires this; Therefore they may expect it.

Nay, he not only desires, but the strength of his indeavor is spent to this purpose, and its the end he aimes at. His desire is ever answered, his labour ever blessed: And therefore the faithful may undoubtedly expect this love.

The Lord Christ makes it the main work on Earth, in Heaven, what he hath done, what he wil. *I have made known, I will make known thy Name.* He that hath al power, he is improving al power for this end and purpose, that this love may be setled and established. Wil the Lord Christ loose his labor? can he miss of his end? can any thing oppose his power or prejudice his success?

2. *They can never loose it.*

The love of the Father to Christ, nothing can alter that. The love of the Father to us is the same, nothing can change it. Our union, as his, nothing can separate or break. Our communion, as his, nothing can interrupt it.

Hither *Paul* repaires, and lands his heart and Hopes in safety. Rom. 8. 38 — *Nor things to come*; *Obj.* Somthing is yet to come. *Ans.* Come what wil come. This is his aim, to settle the conclusion of their happines, and the certainty thereof: To be beyond the reach of al the hosts in Heaven and Earth. Therefore he musters up al, what are, what shal be. If there were a thousand worlds to come, and should set themselves to shake the comforts of the faithful, it could not be.

The ground is hence,

Because of the love of God in Christ. It was before

al these things; & therefore they come too late to hinder it. It was without any repect, and therefore they could not work it. It was only and wholly from God: and therefore they cannot alter it. The Devils and sin may as wel separate Christ from the Father, as pul the love of the Father from his own heart, and so from Christ, as separate us from it.

3. Its ground of greatest contentment to the hearts of al Gods people in al their conditions.

Christ cannot love thee better than he doth, nor provide greater good for thee than he intends. Thou canst have no more, I had almost said, God can give thee no more.

Be therefore content with what thou hast; our Saviors desire is to interest thee in the heart and love of the Father, as himself. Not to love thee as a Creature, as a friend, a subject, but as the Son of his love. *What me?* Yea thee, poor, weak, silly, worthless Worm, that beleevest in him. Go thy way therefore, never quarel, nor question any more; never murmur, nor repine any more. It is enough, nay it is too much. I would not have thought it. I durst not have desired it. I could not have beleeved it, but that our Savior hath said and done it.

What, I beloved of the Lord Jesus, miserable wretch, who cannot but loath my self, and Judg my self worthy to be condemned? Yea thou. Therefore rest thy weary heart in al thy weakness: do not think to bring such measure of Grace to deserve this love. Nay, lay hold of this love, and it wil increase the eminency of all Grace, and that in a glorious manner. *Paul* Prayes that the Ephesians may know this love, that they may be filled with all Gods fulness. Eph. 3. 19.

View this wishly, and warm thy heart with it, and thou shalt not need to complaine of barrenness, thou shalt be ful of Grace. Nay, ful of al fulness of glorious Grace. No kind, no excellency of any kind that

fits

fits thy ſtation ſhal be wanting. How this is done, is not now to inquire, the Doctrine leads us to the ſame, while we conſtantly attend to the diſpenſation of Gods love in Chriſt begetting us as his Adopted ones to himſelf: while we find this experimentally, and ſo know it, it leaves our hearts under the influence of it, as of him to receive al, and as from him to do al. What ever may be lacking to thy Hope, patience, meekneſs &c. repaire to this love and know that there is no lack. I have the Choiceſt love of God that Earth, or Heaven, or the heart of God can afford. And that is beyond the excellency of al Grace, and al abilities that either I do want or can deſire. He loves me, therefore let him take what he wil from me, do what he wil with me, love wil ſupply al. Give what he wil, love is better than al. As he, *Am I not better than ten Sons?* Gods love is better than al Graces and bleſſings, for it is the fountain of all.

Our Union and Communion with God in Chriſt is the top of our happineſs in Heaven. Doct. 2.

And therefore this comes in as the laſt Iſſue of al that our Savior had prayed or could pray for, for them. The good of what he did deſire for them in Heaven, *Father I wil, that thoſe, whom thou haſt given me, be where I am, that they may behold the glory, that thou haſt given me, for thou haſt loved me, before the foundation of the world.* It was not to be in Heaven, nor to have glory in themſelves, but to gaze upon the glory, which was given to Chriſt, and was in him, from his Fathers love

The good and benefit of what he had done, and what he would do for them for ever here on Earth: yea the end

end and ſcope of al that they did in attending and in receiving direction from our Savior, and the glorious things that he had revealed unto them, Its here reſolved; *I have made known, and will make known thy Name*: they learned, and ſhal learn, what I ſhal teach on Earth; That they may be in Heaven and glory in me, That ſo they may get into the Boſom of the Father, and the love, wherewith he hath loved me, might be in them. And I in them. Hither he leads them, and here he leaves them, in the arms of Gods everlaſting love.

Here is the landing place, what Chriſt deſires for them in their behalf. The good of al, that he ſhould provide, and they ſhould receive, under his daily diſpenſations, by Hearing, Praying, Word, Ordinances, Providences, its al to bring them to Heaven, that they might be in glory, and his love might be in them.

Here he lands al. Ye muſt go beyond God himſelf, and the firſt out-goings of the Deity, if ye go any further.

We ſhal open here two things.
1. *What this happineſs of Heaven is.*
2. *How this is the top and higheſt ſtrain of it.*

1. Happineſs is a ful fruition of al Spiritual good things in ſo perfect a manner, as our feeble Natures are capable of,

Two things are to be attended in the Deſcription.

1. There muſt be a confluence and concurrence of all ſpiritual good things.

For we now ſpeak of the happineſs of the Soul, and that which is inward and ſpiritual: not of any outward and temporal happineſs, which is to be found in theſe outward things, and belongs alſo to wicked men; For they may proſper in them. For they grow as the graſs, and workers of iniquity flouriſh. It was that which Jeremy ſaw, and that which ſome repine at; Jer. 12. 1.

Why doth the way of the wicked proſper?

But we ſpeak now of ſpiritual, Heavenly, and eternal happineſs, and the firſt ingredient which is here eſpecially required, is, *That there muſt be a meeting together of all ſpiritual good things.* The gathering together of the Waters make the Sea: not the ſcattering of them in ſundry places, or the meeting of ſome little rivelets. So the gathering together of al ſuch ſpiritual excellencies, which anſwer the deſire and welfare of the Soul: Theſe make a compound of ſufficiency of ſupply, which we cal Felicity. As a Poſie of al Flowers. An Elixer, or Quinteſſence of al Cordials. Pſal. 144. 15. *Happy is that people that is in ſuch a caſe: Yea, happy is that people, whoſe God is the Lord.*

Now theſe good things are conſidered, according to the pith, and ſubſtance of them, or according to the pleaſantneſs and ſweetneſs that doth attend upon them, and accompany them and the injoyment of them.

The confluence of thoſe good things, wherein the Marrow of a mans happineſs eſpecially conſiſts, may be preſented to our apprehenſions in three particulars

1. When the whole Soul, and ſo the whole man, is ſo wholly poſſeſſed of al Grace, that it can and doth put forth the exerciſe of al vertues, Intellectual and Moral, of the underſtanding and wil, exactly, to anſwer al the rules thereof according as occaſion at any time ſhal cal for the ſame.

Its not to have good, but to do good, which is a mans happines, Jam. 1. 25. —— *bleſſed in his deed.* To do wel is our greateſt welfare in this world. *Adam* had al Grace, but was not happy with that, but fel away from God, deſtroyed himſelf and his poſterity. But if theſe things abound, ye ſhal never fal. 2 Pet. 1. 10. And it was Epaphras his Prayer, *That they might be perfect*, and carried ful ſail in every good wil of God. *Col.*

Col. 4. 12. So far, as the Soul misseth, is weak, or wanting in any work, when God cals, so far he misseth, and sals short of his happiness, and misseth of the ful injoyment of his last end.

That is to do al Gods wils, to wil Gods wils, to meet with him in every act, to give entertainment to him, and to take contentment in him. *When we do his wil on Earth, as it is done in Heaven, we are then in the Suburbs of Heaven.* He formed us for himself, and then we attain his end, and our own good also, when we shew forth his praise. *Isa.* 43. 21. And therefore *Jam.* 1. 4. He wisheth that patience may have her perfect work, have the exercise of al trials and miseries, that we may be handy at al weapons: when we have with meekness borne one evil, we may with quietness bear al,

But what benefit wil there be in that?

Ye shal be perfect, Entire, and wanting nothing. When we grow skilful in the bearing of al trials, we then out-bid al evils, we meet with, in others, and in our own hearts: meet with God in the exercise of al his rules, injoy him in al, and so our end and good in the bearing of it: and therefore can want no good: because we are not wanting to any rule, nor exercise of any Grace or Duty.

2. As the whole Soul doth put forth the exercise of al vertues to answer Gods wil and please him: The Lord also, he freely and fully lets in himself, and communicates of al his glorious excellencies to the Soul, and fils it ful of himself, and the glorious expressions and operations of his Spirit, pleaseth us, and applies himself to us, whereby the Soul is furnished and fitted to do more and have more of God. *Isa.* 64. 5. Thou meetest him that rejoyceth and worketh righteousness. He that doth more for God, God communicates more to him. A good work is the reward of it self. Do and live. That is, do, and be inabled to do. For, to *live*,

is to put forth *acts of Obedience.* And when *Adam* had pleaſed God, and attained this his Chief good and end, he could go no further, nor have any better, and therefore the reward was, That God would immutably aſſiſt him, that he ſhould be inabled to love him and pleaſe him.

So that however the Lord God is the Objective happineſs of the Soul, and ſo the happineſs of al is equal, and the ſame, as God is the ſame: Yet the more the heart is inlarged for God and laies out it ſelf in holy ſervices for his honor:

The more the Lord wil be in the communications of himſelf, and the more ful and effectual in lettings of his gracious preſence and operations of his Spirit into the Soul. And ſo the reward is proportioned to the work. *Shall I withhold any thing from* Abraham, *for I know that he will command his Children, and his houſhold after him, and they ſhall keep the way of the Lord, to do Juſtice and Judgment &c. Gen.* 18. 17. 19. He that loves and keeps: The Father and Chriſt wil come and manifeſt or ſhew themſelves to him. *Joh.* 14. 21. 23. And 2 Chron. 16. 9. *He wil ſhew himſelf ſtrong in the behalf of them, whoſe heart is perfect towards him.*

3. The Soul acting upon God and meeting with him, in al the acts and exerciſe of the whole man, doth not only cloſe with the operations and expreſſions of God, let in: But laies hold upon that infinite excellency and ſufficiency in himſelf, and ſucks out a ſatisfactory ſweetneſs therein, through al eternity. For though it be the end of the Soul, being made for God, to work for him, and put forth al ſuch operations: yet I ſuſpect, the bare working is not al, nor the ful end of the Soul: But in this working to cloſe with God, and ſuck out a ſufficiency of ſupply from him. For no Creature, that is finite, can be the end of the Soul, nor give ſatisfaction to it. But all the expreſſions of God, let in, are ſuch.

Therefore there is ſomthing more required. *Lament.* 3. The Lord is my portion. Whom have I in Heaven? *Pſal.* 73. Herein lies the pith of our happineſs; our pleaſing of God, our taking poſſeſſion, and ſo by fruition injoying of God. But ever with this good, wherein our bleſſedneſs doth conſiſt: There is ever a ſweetneſs and pleaſantneſs, that doth accompany the fruition of this, with a freedom and abſence of any evil or grievance in the leaſt kind or meaſure that may hurtfully annoy.

For where there is the fulneſs of an infinite good, letting in it ſelf, ſuitable to our deſires or wants, there can be no grievance in reaſon poſſible.

The Aromatical ſent of the Cordial is one thing, the Cordial another. The Poſie is one, the Smel another.

If a man were free from al Grievance in Heaven, if the Soul ſhould not cloſe with God, nor God let in the expreſſions of his Grace; Heaven were a Hell.

Therefore this is not our happineſs, but an attendant upon it. *Pſal.* 17. 15. and 63. 3. Thy loving kindneſs is better than life.

2. *Member is.*

This is done in ſo perfect a manner, as our Human Natures are capable of.

That lies in two things.

1. We ſhal ſee and injoy God immediately, not by means. And 1 Cor. 13. 12. *We ſhal ſee him as he is.* And therefore not darkly, but clearly, not as vailed and covered in the works of Creation, but ſee him Face to Face. Therefore not ſee him ſparingly, and little of him, not as he drops himſelf in the means: and therefore we can ſee nor receive him in no other meaſure than they wil communicate: but we ſhal I ve at the Wel and Fountain Head, he ſhal let out himſelf fully: *We ſhal know as we are known.* 1 Cor. 15. 28. *God ſhal be all in all.*

2. As

2. As there is nothing to leſſen the fulneſs of the communication of himſelf and goodneſs, ſo there is nothing to abate and take off the ſweetneſs of the good we do injoy.

And this is the priviledg of Heaven: the unconceivable beauty and brightneſs of the place may dazel us: but that it is free from the preſence of any evil. *Rev.* 21.27. No evil thing was ever there to defile it, nor can come there to annoy it. *Eph.* 1. 21. Far above al principalities and powers. Whereas had we been in the world, we ſhould have been amongſt Devils and his Angels, wicked and ungodly men, the preſence whereof would have been grievous to us, though they ſhould never have prevailed againſt us through their Malice.

2. *How this Union and Communion comes to be the top of this happineſs.*

1.

If we receive more from God, and do more for him: by this then we are more happy. For the more we have of our end, the more happy we be.

But by this we receive more from God, and do more for him. 1. *More for him.* Becaute it was a principle of Grace which *Adam* received, when he was created, and it was that, which ſhould have been increaſed in a greater degree, if he had been glorified

But when man was loſt, it was not the Creature, nor any mutable principle in the Creature, that could bring the Soul to God, or keep it with him.

But God ſent his Son: and the God-Head of Chriſt in the Nature of man could only, and did only bring back the Soul to himſelf.

Nay God did his beſt, as I may ſay, and put forth the higheſt ſtrain of his excellency. Here was wiſdom above al the Wiſdom of Creation to contrive this: Almighty

power above al the power of the Creature to work this; Grace above al the Grace of Creation, that muſt eſtabliſh this: for that Grace which *Adam* had, he loſt.

It was not now ſaying, *Let man be Redeemed*, But Chriſt muſt ſhed his Blood, or Els it could not be. 2 Theſſ. 1. 10. — *Admired in them that Beleeve.* Admiration preſumes ſomthing not expected, or we cannot tel what to make of it, when the Devils and wicked men, who knew ſuch men in their unbeleeving courſes under the curſe ſhal ſee them pardoned, reconciled; they that were Enemies to God, made now one with God in Chriſt, they wil be aſtoniſhed at it, 2 *Theſſ.* 1. 12. That the Name of Chriſt, as he is made known in his word and work of Redemption may be made glorious, he in the Father giving al, and that meerly out of Grace. *Joh.* 13. 31, 32.

2. *We do more for God in Chriſt.* For as he doth al by man, and he doth nothing: So he receives al from man, he takes nothing to himſelf.

Had *Adam* ſtood, man by Grace might have purchaſed life, and communicated it unto man in way of Covenant. Now the Covenant of works is, *do* and *live.* Its God in Chriſt doth al: and therefore he muſt through Chriſt receive al. We were formed to ſet forth his praiſe, and ſo we do. I live not, therefore work not. But Chriſt. *Gal.* 2. 20. We are his workmanſhip, Its not ours, of our ſelves. Eph. 2. 10. *We are kept by the power of God through Faith.* 1 *Pet.* 1. 5. And ſo ſanctified by the power of God, quickened by the power of God through Faith &c. Its Chriſt is made of God, Wiſdom, Juſtification, Sanctification, Redemption, and ſo al the glory goeth to God in Chriſt.

2.

By the neerneſs of this Union, we ſuck out the ſweetneſs of our end and laſt good, and ſo become happy thereby.

thereby. Its *Pauls* expreſſion of the glory of Heaven. 1 Theſſ. 4. 17. *We ſhall ever be with him.* To be in Heaven doth not make us happy (look we at the place Barely as a place) but to be with Chriſt. This is but the Suburbs, or the verge and skirts of Heaven, by this we get into the inmoſt Room.

Adam by Obedience and the Work of his Grace had met with him, and communicated of Grace from him, working as he wrought: but here is the Crown of his Glory.

Not to be in Heaven, nor glorious by Grace in us; that is a Creature: but we to be in Chriſt, and by Chriſt in the Father, and the Father through Chriſt in us. Not *with him*, but *in him*. This is the Diamond in the Crown. And therefore the Lord Jeſus makes it one ſtep into the innermoſt Room, not to be in the ſight, but in the Arms of Chriſt. Not to have Chriſt a Spectator, but an In-dweller. And therefore our Savior makes this the end of glory, as in the foregoing verſe, and ſo better than glory. The glory thou haſt given me, I have given them, that thou mayſt be in them, and I in them. We are in Heaven, if glory may be in us, and we in Chriſt.

3.

That which carries the firſt and moſt ſupream and deepeſt impreſſion of the ſweetneſs of the chiefeſt good; that muſt cauſe our chiefeſt happineſs.

Thou art in the bounds of Heaven, but in the Boſom, nay in the Bowels of the Father.

This is the loweſt of al, ye cannot go deeper.

The higheſt of al, ye cannot go further.

This is ſomwhat beyond al Graces, beyond al Creatures, ſomthing above Heaven it ſelf. The firſt corner ſtone of our everlaſting unconceivable happineſs.

The firſt Out-going of the God-Head was, He knew and

and conceived himself, and so begot his Son, as a lively Character and shine of his own person, and thence he owned him, and loved him, and took him into that neerest union and communion.

And at the next turn and stroak, he took a Creature neer to himself in his Son, as his Son, communicated with a Creature through his Christ, as his Christ.

Herein is the deepest, the deerest, the first, the choicest of al.

The expression of common love, in the communication of common good, is of large extent.

He is the first being, and gives being.

He is Power, gives Power.

He is good, doth good to al.

But to be so nigh to him, and not to have common courtesies, but Fatherly kindness; it is here firstly.

He is firstly a Father to Christ, and so loves him, and in Christ, he loves thee as him. Now thou art at the highest and furthest.

It was the first out-going of Gods love, and the greatest that ever was. More cannot be conceived, nor indeed expressed, unless we would have more and better love than Christ, which is unreasonably and unconceivably absurd. He is first and we second, not in Heaven, but in Gods heart.

USE, 1.

Its matter of Admiration; we may here see and be swallowed up with everlasting wonderment, at the mysterious and uncomprehensible depth of Gods dispensations in the covenant of Grace, and the Redemption of a sinner by Christ; where he brings the greatest good, out of our greatest evil, the greatest glory, out of the depth of our greatest misery; Advanceth us to the highest top of Heaven and happiness, out of the lower-most Hel of sin and wretchedness, out of the greatest estrangement

ment from God. To bring a ſinner to the neereſt union and communion with God.

Thus God comes to be admired in thoſe that beleeve. The Devils have ſeen one holy and gracious, adorned and beautified with the Image of God. But he that was a Rebel, an enemy unto Chriſt, and a hater of him, as contrary to him, as darkneſs to light, to be neer to him, one with him, nay, to be in Chriſt and Chriſt in him: It is the wonderment of Angels, and the aſtoniſhment of Devils. And we ſhould be amazed at this myſterious mercy.

And it is true Lord, ſaies *Solomon*, *That thou wilt dwel amongſt men?* 1 *King.* 8.27. But to be *in them*, to be *one with them*, and they with thee, *Oh the depth of the riches of the Knowledg and Wiſdom of God*, How unſearchable are his waies, and his paths paſt finding out! To work our greateſt gaines out of our greateſt loſſes! To bring us by the bottom of Hel, into his own Boſom and Bowels!

USE, 2. *Examination.*

We may hence know what intereſt we have in happineſs, how neer to Chriſt, what Hopes of it.

As far as thou art from Union and Communion with God in Chriſt, ſo far from happines. 2 Cor. 13. 5. *Know ye not that Chriſt is in you, unleſs ye be Reprobates?* Know ye not? prove and examine. Know ye not that Chriſt is in you? ye ſhould, it concernes you, els ye are Reprobates.

Is this the leaſt part of thy care, the further off thy thoughts? Thou mayeſt beleeve it, and conclude it, thou art far enough from happineſs, as far as Hel is from Heaven.

Its a deſcription of the wicked. Job. 21. 14, 15. *They ſay to the Almighty Depart from us.* They ſay ſo to the waies, the Grace, the Laws, the Government of God in Chriſt; we wil not walk in thoſe waies, nor receive

receive or be acted by those Graces, or be ruled by that Scepter.

Dost thou dream of Heaven, poor wretched Creature? it would be a Hel to thee: to have a Christ to redeem, a God, or mercy to tender, and save, thou wouldst be in Hel, though thou wert in Heaven.

Thou shalt be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Thou hast said *Depart*; God wil say, *Depart ye Cursed*. Christ came to bless, and ye wil have no Christ. We wil not have this man to rule: therefore no blessing. He that loves not the Lord Jesus, loves him not as a Lord to rule, as a Savior to save him from his sinnes, let him be accursed, *Maran-atha*, to the coming of the Lord. Curse him al ye Angels of Heaven, al ye Churches on Earth let him be accursed in life, in death, until Christ come to judgment, and then let him hear that curse; go ye cursed into Hel Fire. Ye, would no Union, therefore ye shal have an everlasting Seperation.

FINIS.